

VIRGILS ECLOGVES TRANSLA- TED INTO

ENGLISH:

By W^m Lisle

By W. L. Gent.

*Quis non Virgii Ingenium admiratur acutum?
Quæ ne suos censura potest reprehendere versus?
(Delicias Animi, (miscentes uile dulci:)
Paginæ non lasciva sua est: non turpia leuæ
Carmina: (ficta licet, non sunt mendacia: gryphis
Mirus inestq; lepor, fictorum maximus usus:)
Plumbeus est, Callumq; sibi non molle palæum,
Qui veneres, neque atque sales gustare Maronis:
Uno (Sylla aut) Marij sunt Casare mille
Uno in Virgilio, (sunt centum mille Poetæ:
Talia, tanta Deum pictorum, qualia quanta
Qui cecinit, cecinisse queat? (si nosset Iesum;)
(Heu quam me miseret, Christum nescisse Maronem.*

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To the worthy Reader.



Mongst other things, wherewith the learned Satyre taxeth the times wherein hee liv'd, this was one, that they were desperately farr spent with a sickness which hee calls the *Scribendi Cacoethes*, or the scribbling disease: The Infection whereof (as may seeme) was then so strong, that the contagion of it, hath runn all along in a veine, (like the knotty Farce in a horses side) from Age to Age, to this very Age vvherein wee breath; seeing (as then) so now, *tenet insanabile multos, Scribendi Cacoethes*; many Crow-

To the worthy Reader.

Poets, and Pye-Poetesses, Rhimers,
and poor versers, (*quales ego, vel Clu-*
vienus,) such as I, and bauld Cluvi-
enus, as well as those true witts in-
deed, who can deserve that of *Vir-*
gil to *Varus,* (*Sola Sophocleo tua Car-*
mina digna Cothurno,) even all sorts,
learned and unlearned, (like the
cleane, and uncleane Beasts, posting
to the Ark, and (with the Ape) do-
ating on the whelpes of their own
Brayn, and breeding, doe, (even to
the oppressing therof,) daily throng
to the Press, (every one gasping
greedily after the sweet ayre of po-
pular praise: whereof some are so
ambitious, that (rather then lose it)
(with the Dutchess of Burgundy in
Hen. 7. time,) having no children
of their own, to serve their turn)
they

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they will set forth a Child of an others begetting: and (with the Cuckoe, sucking up the Eggs of an other Birds laying,) set themselves down in the Nest, and there lay their own name, (in steed of an Egg) at the foot of the dedication; which beeing thus hatcht, and flying abroad, gulls the credulous world, as if the whole Nest had been of their own stuff, and building; and in steed of beeing an honest Steward to the right Author, (against all true practise of piety,) (with *Ziba*,) make themselves Heyres to an other mans paynes and praise: Others also the world hath heard of, who (becing no less ambitious of this vulgar applause, though quite bankrupt of all ability

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lity, to deserve it,) are also so envious, that (with *Richard* the third,) they will smother the Royall and learned labours of other men.

In this scribling itching Age, wherein for a Man to doe, as the most doe, is to bee least noted, (with him in the Lottery,) content to bee a Foole for Company, *En e-go Musarum rudis, et pauperculus hospes*, I, that am not worthy (gentle Reader) to hould a Trencher to the Muses, have (with bouldness inough) thrust my hand into the dish amongst them, and doe heere present thee with some of the dainties which I found at their Table: Take them as the pastime of my pastimes, and the Recreations and Interims, which in my younger
time,

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time, I reserved from sports & pleasure, (especially that bewitching Inticement of Hawkes, and hawking, which have flowne away with so much of my most pretious time; and wherein the greatest and the best part of the young Nobility & Gentry of this Land, (by an ill received, and worse continued custome) doe ravl'e out a great part of their goulden dayes, as if the *terminus ad quem*, the end of all their carefull and chargeable education. at home and abroad, were onely to make them ripe and fit for the slavish service of Hawkes & Hounds, and other poorer sports and pleasures, (whose rare and seldome use is indeed their greatest commendation.) Long have these trifles of my

To the worthy Reader.

paynes lyne imprisoned by mee,
and some of them, above treble the
time that *Horace* injoynes, (*ut nonn̄
premantur in Annum:*) yet now at
last I have granted them an *exeatis*
into the world: I will not deny, that
they had long since adventured a-
broad, but that I still looked, and as
much desired, that some good able
Poet would have taken this taske
in hand, much wondring, that ma-
ny of the other Latin Authours,
both in prose & poetry, had found
so much curtesie amongst sundry
of our ingenious Countrymen, to
bee taught to expresse their mynds
very happily in our *English* tongue,
and that this Author, (so much ho-
noured in all times, as the Prince
and parragon of all Latin poesie,
should

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should yet stand still as a *noli me tangere*, whom no man, either durst or would undertake: onely Master *Spencer* long since translated the *Gnat*, (a little fragment of *Virgils* excellence,) giving the world per-adventure to conceive, that hee would at one time or other have gone through the rest of this Poets workes: and it is not improbable, that this very cause was it, that made every man els very nice to meddle with any part of the Building which hee had begun, for feare to come short with disgrace, of the pattern which hee had set before them: as none would adventure (for the same reason,) to finish the pourtraict of *Venus*, which *Apelles* left behind him unperfect,

at

To the worthy Reader.

at his death: Wherefore I make no doubt, but this which I doe, will bee addomed againſt mee for a bould, and a daring deed: but *Epistola non erubescit* : and now they are out of my hands, I hope they will quickly learne ſo much Impudence of the world; into which they are crowding, that a little blushing will ſerve their turn : ſome Readers I make no doubt they wil meet with in theſe dainty mouth'd times, that will taxe them, for not comming reſolved word for word, and line for line with the Author: To whom (if any ſuch chance to bee) I onely ſay : That this ſmall Indeavour of mine beeing at firſt undertaken onely for my own private delight, my homely Muſe dreſt the whole feaſt,

To the worthy Reader.

feast, according as shee knew it
would best please my own tast and
dyet, (*Coquus enim Domini debet ha-
bere gulam:*) & I used the freedom
of a Translator, not tying my selfe
to the tyranny of a Grammaticall
Construction, but breaking the
shell into many peeces, was onely
carefull to preserve the kernell safe
and whole, from the violence of a
wrong, or wrested Interpretation;
for as vvee cannot chide him for
an ill tasker, that beates the Corne
clean out of the stravy, though yet
hee thresh it not Eare by Eare, or
sheafe by sheafe, in the same order,
as it first grevv in the Field. neither
are vvee vvont to discōmend those
Hounds, vvho spending their
mouths merrily together, trayl the
Hare

To the worthy Reader!

Hare home to her forme, though they hunt not all the while so close within the compass of a sheet, nor hitt every head, or every double in the very direct track, that the Hare prickt it out before them: & as wee doe not condemn that Greyhound to run fowle, that (with good footmanship courseth the Deer straight vvithout coasting, though his strayns bee more or fevver, shorter or longer then the Deeres, and his turns not all so nimble and round, in the same narrowv compass together with the Hare: Nor doe wee hould that Falcon any bad Hawk, who (working her selfe into a good Kill-ducks place, & flying jump & round) stoops frankly, strikes sure, and comes home close to the very
blank

To the worthy Reader.

blank water, though yet shee come
not so close, as to ineau, or goe to
plunge together with the Fowle:
no more do I conceive heerein my
course to be faulty, though I do not
affect to follow my Authour so
close, as to tread upon his heeles;
if yet I can keep at a nearer distance
unto him, then *Creusa* to her hus-
band, in their going out of *Troy*, so
as neither to loose my self, nor my
Guide, in so difficult and dark a
journey; houlding my selfe for a pas-
sable Travayler, to have held my
Author all the way by the hand (as
Ascanius did *Aeneas*, in the darke
night of their trudging out of the
massacre) howsoever my short-legd
Muse, (not able to take so long
strydes) have walked with him (as
that

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that young stripling with his Father) *non passibus æquis*. Every line of this Poet, in his own language, deserves the acceptance of the very best Reader : but the language vvhich I have taught him; (not daring to stand upon justification by merit, and therefore needing rather pardon then acceptance,) appeales unto your curtesies with that limitation vvherevvith the good *Theodosius* bespake the Romans, on his death-bed, in the behalf of his tyvo young sonns (*si promerebuntur:*) or (if I should use any other insinuation) it should bee that vvhich *Shemi*, as bad a Man, as I can bee a Poet, used to *K. David*, because I am the first, that have met my Countrymen with these dainty *Æclogues*,

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gues, in our English tongue: which (beeing like Riddles, wrapt up in a Mask, and under a clowd of reserved sense, & a double Meaning,) I have sent abroad with a Gloss borrow'd from divers learned Authors, as strangers with a guide to direct them in an unknown vway: not doubting, but some can be very vvell content to delight their tast vwith the pleasant juice, as their eye vwith the outvvard rhind of these goulden Pastoralls.

To tender either the Text or the Gloss, the Garment, or the Imbroydery, (as they are mine,) to the learned sort, were to offer to light up a Taper before the Sunn, or to bring Farthings (though a currant Coyn) in payment unto the exchequer: but

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but amongst those of my own growth, and last, of knowledge and understanding, perhaps (for my Authors sake) the one may be acceptable, and the other welcome, (as a hand to draw aside the Curtaynes from delicate Pictures) that so they may discover the face at least, though not the whole body of the Poets meaning. But least I may draw an imputation of having my wings broader then my nest, or my porch larger then my house, with equall respect to all according to the rank and quality of every severall Reader.

I rest.

W. L.

*Quod meus Hortus habet, sumas impune licet,
Si dederis nobis, quod tuus Hortus habet.*



Aegloga prima.

ARGUMENT.

TITVRVS, is a feigned name, and in the Laconian language signifies, a great-growne-Ramme, which is wont to leade the Flocke: Under this name, VIRGIL coucheth himselfe, and describes his owne fortune; and (by the way) sets forth the Bountie of CAESAR vnto him; and testifies his owne Thankfulnessse to OCTAVIAN, by making a commemoration of his happinesse, which by his favour hee did enioy: (herein performing the two duties of true Gratitude at once: the first part whereof is to acknowledge the good turne; but the summe of all, is to confesse the person, that is the Author of the benefit.

MELIBE, is also a feigned name, so called of the Greeke, ὅτι μελίσσας αὐτῷ τῶν βοῶν, because he hath the care and looking to the Oxen committed vnto him; Vnder this Person VIRGIL describes an unfortunate miserable man, exiled and forced out of his owne Country; but more pertinently and directly, the wofull state of the poore People of Mantua, VIRGILS native Country, where hee was bred and borne.

Λ

TITVRVS.



TITVRVS.

The Bucolickes of PVBLIVS VIRGILIVS MARO.

Ægloga prima.

*Me-
libe-
us.* **T**Hou, in coole Covert of this broad Beech-tree,
(*Tityrus*) at ease, doest meditating lie
On small Oate Pipe, thy silvan *Muse*; But wee
Leave our faire Fields, and our deare Country flie :
Whilst thou lye'st shaded in security,
Teaching the hollow woods, loud to proclaime,
And eccho, with the sound of *Amaryllis* name.

Tityrus. Ah (gentle *Melibe*) Providence divine,
And God himselfe, hath blest me with this ease,
Of his meere grace, without desert of mine :
'Tis hee, who (as thou see'st) in franker Leaze
Let's my Heards rove, at pleasure, where they please;

Hee

Tityrus.

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Hee giues mee leave, vpon my homely Quill,
And rusticke Rheed, to pipe, what songs, & tunes I will.

For-thy; him as my God I will behold,
And I his Altar often will imbrew
With my young Kids, the fattest of my fold.
Me. (Shepherd) the happinesse which thou doest shew
I not envie; and yet (to tell thee trew)
Thy goodly Fortune I admire more
In this tempestuous stound, all full of foule vprore.

See here my Kids, whom I am forc'd to drive
Sick as I am; and this young Tenderling
(With much adoe, to save it e'ne alive)
A little lacke of dead (poore weakly thing)
All way, I in my armes, am faine to bring:
For'mongst the Trees ere while, on bare flint steane
This Goate, two Twins, (the hope of all my Heard) did
(cane

The Oakes I saw, parched with heavens blast,
This mischiefe often did prognosticate,
(Had I had wit, or any small forecast:)
On hollow Ilex, (as shee croaking fate)
The luckie Crow, did oft this intimate.
But, thilke same God, whom yet ye herry thus,
Of court' sie doe me, t'understand (good *Tityrus.*)

Tityrus. Sicker, yee mee to thing doo'n timely tempt,
Which erst, I bet, than yee did never ken:
Ah son, (friend *Melibe*) I whilome dempt,
That famous Citty, which I now and then
In common chat, amongst our Countrimen,
Haue heard yeleeped, by the name of *Rome*,
Cetres for all the world, sibb, to our homely home.

Where we poore shepheards, woont attend our Lamms,
 And tender younglings weane. So did I dare
 Kids, liken, to their Goates, Whelpes to their Damms,
 And Mowle-hills, woont, to Mountaines, to compare.

“ But sooth, to it all other Citties are

“ As to huge Firre-trees, the young tender plants;

“ (So high her haughty head she ’boue them doth en-
 (hance.)

Melibe. But what so great cause hadst thou *Rome* to see?

Tityrus. My Liberty; which (late though) yet when all
 Selfe-helpe, and hope, both faild, respected mee:

After my gray Beard did to the Barber fall,
 It came at last, and pittied mee (poore thrall:)

When once mee *Amaryllis* did receiue,
 Poore *Galatea* left mee, and I did her leaue.

Whom till I left, I fairely must confesse
 I neither hope had, nor intendement
 Of libertie, ne care, ne mindfulnessse,
 Of Flocke, or Heard: though from them often went
 Many a sweete Sacrifice, and fat Cheese sent
 To that vngratefull Towne, which nathemore
 Not once, fulfill’d my fist, with any golden ore.

Melibe. (Sad *Amaryllis*) I did wonder much,
 Why thou in this mans favour didst prepare,
 And all the Gods invoke; suffering none touch
 The fruite vpon his Trees: yea, with such care,
 That if once *Tityrus*, hence absent were
 Fountaines, and Shrubbs, the loftie Pines, and all
 Soone *Tityrus*, can misse, and eachwhere him recall.

Tityrus. What should I there doe? spending my fruitles
 Hopelesse, of any opportunity, (dayes
 From

From my blind bondage, my poore selfe to raise
 Ne meanes haue had to know the clemency
 Of such, so bounteous Gods; heere, first mine Eye
 That young Prince *Paragon*, (good *Melibe*)
 (To whom twelue dayes, each year, mine Altars smoke)
 (did see.

Hee, (first vnask'd) did my Petition grant,
 And thus himselfe, did answer my request:
 Feede (Ladd) thine Oxen, (as woont, paravant)
 And to the yoake, breake the Bulls stubborne crest.
Melibe. Happy old man, and fortunately blest
 Vnder so mighty Patronage; for-thy,
 Thy fields, henceforth to thee, in safety shall abyce.

And spacious, they shall be, and large enough
 Albe each pasture, fenced be around,
 Mounded with stone, and ruslike slimy stuffe:
 Ne shall vnwoonted feede in Neighbours ground,
 Tempt thy bigg-bellied *Crones*, out of their bound:
 Ne shall the murrin, or ought like disease
 (Amongst thy Neighbours Cattle) on thy Cattle seize.

“Happy old Man, and more than fairely blest, (springs,
 “Who ’mongst these well knowne streames, and sacred
 “Maist suck the sweete, coole ayre, into thy breast:
 “Heere, from the hedge, of thy next Neighbourlings,
 The buzzing Bees, confused murmurings
 (About the fallow bloomes) shall oft inuade
 Thy lulled sense, and to sweete slumber thee perswade.

Heere, maist thou heare, vnder these hollow Rockes
 Vnto the ayre, the Lopper, lowdly chant,
 And sing wilde descant, to his Axes knockes.
 Here, the hoarse stockdove (thy delight) will haunt;
 Ne, shall the mourning Turtle, cease to pant

In the Elmes thicke tops, (aspiring to the skies)
And grone her dolefull notes, and earnfull Elegies. †

Tityrus. The light-heel'd Hindes, in th'ayre shall feede
And in the Ocean, all the fishes dye (therefore,
For want of water, on the naked Shore:
The wandring *Parthian*, first shall drinke dry
Huge *Arari*; and guzzling *Germany*,
Sucke downe their thirsty throates, swift *Tygeri*-tyde,
Ere, his deare lovely face, shall from my bosome slide.

Melibe. But we, like Pilgrims must forsake this Rea'me,
Wandring amongst the scorched *Africans*:
Some to *Oaxes*, (*Creta's* rapid streame)
And some amongst the frozen *Scythians*:
And some, farre hence, amongst th'unknowne *Brytains*,
(A people of another world; and quite
From all the world beside, divided in their site.)

God knowes, if ever I, my Country deare,
And my poore Cot of turfe, againe shall see,
Or (after many a long and tedious yeare)
Admire my Fields of Corne, as now they bee.
" Shall the rude godlesse Souldier haue (aye me) (slave,
" These well-plow'd Tithes? or shall some barbarous
" Of these rich goodly crops, the bounteous harvests
(have?

Lo, heere by our owne discord and debate,
How huge a Sea, of endlesse miserie
(Distressed Citizens) doth vs awaite:
Lo, now, for whom, we all so carefully
Have sowne our grounds. Plant now (poore *Melibe*)
Thy Peares, and doon, in order dresse thy Vine,
And to some thanklesse stranger, leave them trim & fine

Tityrus.

Goe now (my once, deare happy heard:) and yee
My tender Kids, farewell : never more, I
You (hanging on the mossy Rockes) shall see
Farre off, whilst I in some Greene Cave doe lye,
No songs, will I more sing, as formerly,
No, henceforth (Kiddies) whilst I feede, shall you
Brouze on the flourie shrubs, and lowre fallowes chew.

Tityrus. Here yet with me, a sorry simple Bed
Accept, and welcome, on this homely floore,
Such as thou see'st, with fresh Greene Boughes o'respred:
Some mellow Apples, yet we haue in store,
With Chestnutts smoothe : ilk, we haue curds galore;
And now (farre off) the village-Chimnies tall,
Smoake high, and larger shadowes, from the Mountains
(fall.



The Preface of **L O D O V I C V S**
V I V E S to his *Glosse* vpon
V I R G I L S *Æglogues*.



THE *Greeke* Poets that lived in former time, were held in more honour, and estimation amongst the fauourers of learning in that Nation, than the *Latin* Poets were amongst the *Latins*, insomuch that the most exquisite wits of the *Greekes* did write diuerse Comments vpon *Homer*, as likewise sundry Philosophers amongst them; and namely *Aristotle*, (in my mind, the Prince, and *instar omnium*, of them all) wherein our Countrimen the *Latins* (I speake not of those, who lived in the age, wherein Poetry had not yet begun to haue any

any the least acceptance, (men which never had leisure to lay the plough, or the lance out of their hands) but I meane those in these latter ages, who haue applied themselves to Philosophy, and the more graver studies) have so opposed themselves amongst the gentle *Muses*, as that they thought it a disparagement once to touch, or come neere them: as if but glancing vpon these milder kindes of studies, had beene the ready way to haue flung them headlong from that height of wisdom to which they did aspire: certainly hereby they did defraud themselves of no meane delight vnto their wits, and a great refreshing and rejoycing of their mindes and spirits, in shutting wilfully their eares, against that delectable sweete harmony of the Poets. The blame hereof partly the perverse obstinate natures of those times, and partly the times themselves, and ill received opinions, must beare. As for me, (having so warrantable an Authour for so weighty a matter, as *Aristotle*) I will never make nice to intermixe these so pleasing and sweete remissions, and vnbending of the minde, with the severity of my more serious studies, and to comment vpon the merry *Muses*, as now of late I haue done vpon *Virgils Bucolickes*, out of which

which I haue picked a deeper sense in many places, than the vulgar common Grammarians can conceive. For, did these *Eglogues* containe in them no farther hidden matter, than the very bare barke of the words makes shew of, I cannot thinke that the Author had needed to haue taken three yeares time to haue brought them to perfection, especially borrowing the greatest part of the whole subject out of *Theocritus* the Sicilian Poet; Adde hereunto, that he vndertooke this taske to present the greatest wits of Rome withall, namely *Cornelius Gallus*, *Asinius Pollio*, *Varus*, *Tucca*, yea the Prince himselfe *Augustus*; all which (excellently learned men themselues, and much conversant and accustomed in the best and chiefest writers, both in Greeke and Latin) would doubtlesse never haue beene so taken, and infinitely delighted, with such kindes of light matter as Pastoralls, had they not afforded some hidden meaning and sense of a higher nature. Againe, when he once set himselfe to insinuate into their fauour and grace by this worke, it is to be thought that *Virgil*, vnder these sporting passages of pastorali verse, did finely and neatly as it were, inlay, and couch many things tending to their praise and commendation, and

and sundry other matters, befitting them to take notice of; which being vnderstood rightly, might affect the Readers mindes, like the elegant and artificiall Pictures, which lay secretly hidden vnder the statue of the *Silens*. Hereunto may likewise farther be added, that the matter it selfe and subject of this worke doth plainly witnesse in sundry places, that it is not simply, but figuratively spoken, vnder a shadow: which makes me admire the more at *Servius Honoratus*, who will in this booke admit of no Allegories, but onely in that passage of *Virgils* grounds, which were lost: when as many other matters are therein manifestly and mecrely allegoricall and darke: wherefore I have thought good, to signifie to the world, that I haue trimmed vp these Allegories for their vse, and behoofe, who are delighted with the reading of *Virgil*, (as who is it that it not?) to the end that the finest wits might haue a certaine repast, and delicate foode fitting their taste, and might be drawne to mount higher than the simple sense of the very bare letter. Moreover I shall hereby restore the Poet to the true scope and aime of his meaning, and shew, that his purpose was not to consume so much precious time, and exquisite verses in
triviall

triviall light matters of no moment; and that those things which *Theocritus* in a ruder barbarous age, did sing in a Pastorall plaine sense, *Virgil* here doth apply to the *Romans*, making them his owne, vnder a mysticall vnderstanding, worthy the cares of the most learned: notwithstanding I make no doubt but I have fitted some of his verses with such an allegory and explication, as the Authour himselfe never dreamed of; as likewise many other, I have as aptly applyed, according to his scope and meaning in the writing: wherein yet I know I haue done a thing, neither vnacceptable, nor vnprofitable to the Reader: Greeke writers haue done the like before my time, in expounding of *Homer*; and *Donatus* in our language, hath attempted and performed as much in his comment vpon *Terence* and this Poet, where he vndertakes by his Glosses, to bewray their sense and meaning, &c.

TITVRVS.



TITVRVS.

The GLOSSE.

BY *Amaryllis*, he meaneth *Rome*, or else, *Octavian*: whose praise he set forth in his pastorall verse, which is meant by his slender oaten pipe.

And God himselfe, &c. Octavian was not yet accepted nor worshipped for a God, when *Virgil* composed these *Eglogues*: and therefore he useth this word *Mibi*: for had he beene so generally reputed as a God, this emphaticall pronoun (which the Poet inserts vpon especiall consideration) had beene superfluous. For he intimates thus much, that howsoever he had behaved himselfe as an enemy to others, yet he had approved himselfe to him, in stead of a God. For as *Pliny* saith, he by whom a man receiues helpe and comfort, is a God to him; and therefore an-
Him as } antiquity hath feigned very brute
my God } beasts, (by whose service they re-
 ceived profit) for Gods: So the Cat, the Dog,
 the Oxe, and the Ibis were honoured as
 Gods

gods amongst the *Egyptians*. And so the *Gracians* set them vp for gods, who had found out the first vse of things profitable, and necessary for mans life; as namely *Minerva*, for the invention of oyle: *Bacchus*, for finding the making of wine: and *Æsculapius*, for the vse of medicine and chirurgery.

But thou liest shaded in security. Thou art secure and free from the scorching heate of the Sunne; that is, safe from the furie and violence of the conquering souldier, that harries our Country all over at *Mantua*.

The Oakes I saw blasted with &c. When I saw the Oakes blasted with lightning; that is, the *Bruts*, and *Cassius*, and others the murderers of *Cæsar*, when I saw them banished, and overthrowne, and all that tooke their part, (amongst whom they of *Cremona* were) I might haue escaped that calamity, if I had departed; and avoided the contagion of my neighbours, (that is, their treason and conspiracy) and had by some meanes made my peace with the Conquerour, and procured him to be my friend.

The luckie Crow &c. In the Latin, it is *Sinistra Cornix*: this word *Sinistrum*, (howsoever in humane affaires it signifie unluckie,) yet in those kinde of rites and ceremonies, v-

see

Ted in divination, among the heathen, *Sini-*
strum is taken in the contrary sense, as *Avis*
sinistra, is as much to say, as good lucke: *in-*
sonuit Lævum, it thundered on the left hand,
 that is, it thundered luckely, or we shall have
 good successe: and this word *sinistrum*, is so
 named *a sinendo*, from suffering and permit-
 ting, because the gods doe suffer vs to pro-
 ceede in our purposed projects: and there-
 fore Cicero, in lib. 1. de Divinatione, saith, *A*
sinistra Cornice, ratum, & firmum Augurium
fieri: The prophecy of the *Augurs* was rati-
 fied, and confirmed, from the Crow, which
 they beheld on their left hand: and in the
 law of the twelve Tables, it is said, *Avis fini-*
stra, populi magister esto; that is, By the bird
 on the left hand, it is certaine, that thou art
 the man who must rule the people. And from
 hence (in the judgement of *Lipsius*, in his
Lib. 2. Cap. 2. Elect.) the *Gracians* have na-
 med the left hand, *ἀριστερόν*, from *ἀριστερός*,
 signifying the best. Now the reason, why
 those things that did appeare to the *Augurs*,
 in the time of their divining, on the left
 hand, were commonly held to be tokens of
 good lucke, was for that in the giving of a
 benefit, the givers right hand is opposite, and
 just against the left hand of the receiver: so

that

that in this Eglogue, and in the ninth, *Sinistra Cornix*, is to be taken for luckie, or fortunate; because appearing on the left hand, it forewarned of danger, before it hapned.

But think same God, &c. Here demanding him of *Caesar*, (befitting the rudenesse and ignorance of a Shepheard) with a long circumstance, and yet wittily and cunningly he tells *That famous* (him a tale of *Rome*. For in *decitty, &c.* (scribing *Rome*, he magnifies the greatnesse of *Caesar*, who ruled *Rome*, and subdued it to his government: and here the Poet (as in all other passages) observes an excellent *decorum*, suitable to Country plain men) as if they had no more knowledge of *Rome*, than by a light flying heresay; (a thing naturall and visuall to Shepheards, to know no newes of any thing, though of importance and waighty) if it be but a Furlong beyond their fould; (as not being inquisitive and curious of forraine matters.)

Siker: an old Saxon word; as much as verily, or surely.

Bett: a word contracted from better, and vled in this sence by *Chancer*, and Mr. *Spenser*.

Sibb to our homely home, &c. Shepheards, as they be rude and ignorant, so they esteeme and

and measure all things according to their owne meanes. So *Tityrus* saith, he deemed that pompous goodly Citty (so full of Nobility, Lords, and Gentry, and the seate of the Empire) to be like their poore Shepheards Towne, or rather Sheepe-cote; that is, He thought, that the wit, vnderstanding, eloquence, humanity, civill behaviour, and education of the people of *Rome*, was like their homely stufte, and clownish manners at *Manna*.

Fon: a contraction from fondling: *Spencer*.

Dempt: for deemed, or imagined: *Spencer*.

Ycleeped: named or called: *Chancer*.

Sibb. an old *Saxon* word, as much as of kinred or alliance: from hence coms our word Gossip; corruptly so written and spoken; it being indeede, God-sib: that is, a kinred in God: all such as are Godfathers and Godmothers together at the christning of a child, by the Popes Canons, become Sib to each other, and of a spirituall kindred, so neere allyed, that such Godsibs may not marry together, without speciall dispensation from his Holinesse.

But what so great cause dandled thy desire, &c.
A rusticall speech, and a question well suiting the sillinesse of the Country; for shepheards,

B

and

and homebred people, are wont to stand at gaze, and admire at any thing, the cause whereof, and the reason, they know not.

My freedom &c. A specious tittle, and a very reasonable pretext, and such as might easily pierce the simple mind of a Shepheard; it being even imprinted in the disposition of all creatures as well reasonable, as others, naturally to affect freedom: which principle is found most true by daily experience, in such birds, and beasts, as by mans art are reclaimed, how loath they are to yeeld vnto bondage; and being subdued, if never so little left to themselves, how soone they apprehend their first estate and freedom, and how warily they preserve themselves from being enthralled againe. Againe *Virgil* could not have devised to haue flattered more artificially, than by confessing to haue gained liberty by his meanes, who was suspected to haue aimed at the destruction and vsurpation of the generall liberty and immunities of *Rome*: moreover in acknowledging *Cesars* favour, for restoring him to his estate, and liberty: he yet mentions his libertie in the first place, as the most excellent benefit worthy to be preferred before all other blessings whatsoever, as the most excellent benefit, worthy to be preferred

preferred before all other blessings whatsoever, as a Jewell of most incomparable value; which caused another Poet to cry out, (as being rapt with admiration thereof;) *O bona libertas, pretio, pretiosior omni: Decere Liberty, a gemm beyond all price.*

After my beard grew white, &c. VIRGIL was but young, when hee wrote his *Bucolicks* about thirty yeares old; for hee was borne in that yeare, when *Pompey* and *Crassus* were Consuls; from which time to the *Triumvirate*, were twenty foure yeares; againe, the *Triumvirate* lasted ten yeares. Therefore this speech of *Virgil* is hyperbolicall and vsed by him, with great affection; intimating thereby that hee had lived so long without true liberty, and preferment, in meane estate, and povertie, that he seemed in his owne mind to have growne old in living all this while in this kinde of meane condition.

I fairely must confesse, &c. At Mantua, I could neither enjoy libertie nor wealth; howsoever I did there giue as much testimonie of my wit, and learning, no lesse worthy the acceptance, than I did at *Rome*: but vertue had there no respect, nor learning any estimation amongst those *Mantuan* Block-heads; who as their minds were not capable of

arts, and true knowledge, so likewise they did as little regard them.

Sad Amaryllis, &c. By *Amaryllis*, he meaneth *Rome*; and he calls it sad, (though it were the Emperesse of the world) in respect of the favour and esteeme, which *Virgil* was in, as being sad, and all the whole Citty out of quiet, if he did but stirr a little from thence; so gracious was he to all sorts.

And all the gods invoke, &c. I did wonder much, why *Rome* should invoke and intreate all the gods (that is, *Cesar*, and all the Nobles) to shew thee favour, and to be good to thee, and to suffer thy apples to hang safe on the tree, vntouched of any: that is, to giue charge that none should meddle with any of the goods of *Virgil*.

Fountaines and Shrubs, &c. Thou hadst such an interest, in the mindes of all sorts, the highest, the middle sort, and the meanest of the commons, as that thou couldst not bee mist, but all men did seeke thy loue, and acquaintance.

Here first mine Eye, &c. This was cause enough (if there were no other reason) to have inticed me to goe to *Rome*; for there I first saw that goodly young Prince *Octavian*, for whose prosperitie I doe dedicate twelve
dayes

dayes every yeare, to sacrificing and prayer. He names him That young man, by an excellence, as being (as in degree above all other) so in all vertuous qualities, and behaviour, the *non pareille* of all the youth of his age; he being very young at that time, not exceeding five and twenty yeares.

He, first unask'd, &c. He, (namely *Cæsar Octavian*) without any second meanes of his Lords, or any intreaty of my owne, of his owne clemency and princely disposition, did prevent me in my request, and granted it vnto me, before I could aske him.

Feede (Ladd) thine Oxen as woont, &c. Go forward in thy studies, which thou hast begun, and vnder my Patronage and protection, increase, and finish them.

Vnder so mighty Patronage, &c. Vnder so great a Patron and defender, the monuments of thy wit shall remaine for ever; or else it may be simply vnderstood of his grounds, being spoken in the praise of *Cæsars* bounty and mercy to him.

Although each Pasture, &c. This is simply, and without any figure to be taken, as meaning that *Vigils* grounds were bounded in, on the one side with mountaines, on the other with marsh, and fenn; nevertheless it

should be sufficient for him, and his stocke, so that neither hee nor they should neede to seeke abroad for more to maintaine himselfe or them: intimating further, the great commodity which he receives by the strong fencing, and mounding of his grounds, whereby his Cattle shall be safe from the injurie of neighbours, which those beasts which are apt to stray and rome abroad, (such as are bullockes and Bees) doe often fall into.

Ne shall unwonted feede, &c. Being backed with these so mighty Patrons, though others lands be taken from them, yet thine shall be safe; neither (having these so gracious pillars of learning to countenance thee) shalt thou feare, that the esteeme of thy wit, and thy Mute, shall ever suffer losse.

Amongst these well knowne streames, &c. This is none of the least happinelle of a mans life, for a man to live all his whole time in his owne Country, and to spend his age, where he began his youth, and hath long continued: according to that saying of *Claudian*, *Pœlix, qui Patrijs ævum transegit in arvis.*

Amongst the Bryttans, &c. Antiquitie called onely that the world, which was the continent all along the maine Ocean: but as for the Islands of the Ocean, they counted to bee
out

out of the world; esteeming no Ilands to be part of the world, but those of the *Mediterranean*; as *Sicilia*, *Sardinia*, the *Cyclades*, and the rest. Therefore the calamity was wondrous grievous, which could not be repaired by any neere journey at home; but the Citizens of *Mantua*, were enforced to seeke habitation out of the Roman protection, as it were in another world, which compared with the Roman, was all barbarous, and senselesse of civility.

God knows, &c. A naturall affection and sympathy in outlawes, and banished persons, which makes them apt to snatch at every little accident, which may suggest the least hope to see once againe the delights, which they were forced to leaue behinde them: at sight wherof they both wonder and rejoyce: the like passion vsually affects travailours, after their long and tedious peregrinations, especially in Countries of courser condition; & for all things fit for pleasure, & true comfort, every way short and inferiour to their owne,

Shall the rude, &c. This is expresse with great indignation and disdain, that some rude barbarous Raskall should enjoy that, which the poore owner hath sweat for, and gotten hardly together.

Lo, here, (distressed Citizens) by your owne: Civill warres, not onely in Rome, the head of the Empire, but also intestine broyles in every hamlet and tributary towne; And this is a sentence, full of weight, and grave indignation: describing herein the maine reason and ground of the subversion, and alienation of all Kingdomes, to proceede from mutinous and envious distractions, amongst the people of the same Nation, which makes them fit and easie to be over-runne.

Loe, now for whom, &c. So it happens in most worldly matters, that such enjoy our labours, whom we least desire, and hold most vnworthy thereof: of which unhappinesse *Salomon* so much complaines in his booke of the *Preacher*.

Plant now, poore Melibe, &c. All these are most passionate, and pathological speeches full of commiseration: for the ill which afflicts vs, and the good which we haue lost, doe equally affect vs in the remembrance: he here shewes the vicissitude, and counter-change of all worldly matters, and withall, mans dullnesse, and ignorance, in the apprehension of future things.

Goe now, my once, &c. The departing from such delights, as either the eye or the care
were

were wont to take pleasure in, proves very wofull, and almost intollerable.

Citysus, is a shrubbie Plant; and it is called shrubb *Trefoye*, or *Tetrafoyle*: some call it *milke-trefoye*: because it increaseth milke in the Cattle, which eat thereof: but we have no proper word for it in *England*, (as being a shrub, whole kind grows not amongst vs.)

Here yet with mee, &c. Here the Poet describes true curtesie, which offers all which is in her power to performe; observing a handsome *decorum*, in the Shepherds bounty, and rusticke hospitality, inviting his poore Friend to Bed and Boord, and to such dainties, as the Country of it selfe affords, and is within his meane power, and ability to bestow; which indeede is right liberality, and the office of true Friendship. Moreover, as he shewes his honest minde towards his afflicted needy friend, so he invites *Octavian* by this his example vnder a feigned Person, likewise to shew mercy. And whereas he perswades *Melibe* to stay with him, and take his rest, because it was night, hereby he intimates that the end of all these miseries was not farre off, and therefore wisheth him with hope quietly to expect it. *Galore*: An Irish word, and signifies plenty, and abundance.

THE



THE ARGVMENT OF THE SECONDEGLOGVE.

Cornelius Gallus was in his time an excellent Poet, and advanced by Augustus Caesar to chiefe place in government of the Commonwealth, as also in his warrs: This mans favour and neere acquaintance above all other, Virgil intirely affected, (as may appeare by the verses in his tenth Eglogue:) but (by his continuall impliments, and the especiall grace wherein he stood with Augustus, who carryed him ever with him, where-soever he went) Virgil was still disappointed: Another Rub in his way, may seeme to bee, the small esteeme which Gallus at first did make of Virgil, (which the Poet in some passages doth seeme to intimate,) himselfe considered, as the great Generall of the Emperours Provinces and Armies, and Virgil, a homely Country fellow, and a Poet: (which Art, being in former Ages of no great account,) in Augustus dayes began to bee accepted, like as versifying in the native Tongue, began under Iohn the second, King of Castile, to be esteemed. Concerning this his love and desire, (which hee could by no meanes enjoy) hee composed this plaintive Eglogue.

ALEXIS.



ALEXIS.

Ægloga secunda.

THE POET.

The Shepheard *Corydon* er'st dearly lov'd.
 His Masters darling, young *Alexis* faire:
 But in pursuite thereof he still improov'd,
 Not having what he hop'd; but reap'd despaire,
 Though every day alone he did repaire,
 And 'mongst the cacuminous thicke Beeches shade,
 In vaine, this idle stufte, to hills, and woods bewray'd.

CORYDONS Complaint.

(Cruell *Alexis*) thou hast no regard
 Of my sad songs, no pittie of my paine,
 Yea, thou doest doo me dye with vsage hard:
 For now the Heardes, for shadow leave the plaine,
 And Lizzards greene close hid in mosse remaine,

And

And *Thestilis*, *Betony*, and *Garlicke* beates,
 (Ranke hearbes) for Harvesters, all faint with scorching
 (heates.

Whilst I (sore Sun-burnt, in sad quest of thee,
 Together with the Grasshopper's hoarse cry,)
 The very shrubbs make mourne: (farre bet for me
 Proud *Amaryllis* 's dainfull surquedry,
 And peevish angry humour to a bye;) 2
 Yea, much 'il better were, *Menalcas* scorne,
 (Albe, hee not so faire as yee) t'have borne.

Ah my faire Boy, trust not thy hew too much:
Hurtles, though blacke, by every handsome hand
 Are pluckt; whilst *Dazies*, none vouchsafe to touch;
 Albe they white, yet shed they as they stand.
 My Love thou scorn'st, ne daigest to demand
 Once after mee, or of my state to know,
 How rich in milke, and Cattell white as snow.

My Lambes by thousands in the Mountaines stray,
 Ne want I milke in Winter, ne in Prime,
 And with his droves, in *Aracynthia*,
 When selfe *Amphyon* call'd, at any time
 Did I forbear to sing my woonted Rime.
 Nor am I so deform'd; selfe-saw I, as I stood,
 On shore right now, when wind-free was the Flood.

Ne, but my shadow mee deceive, I wis,
 Needes mee, (though thou be Iudge) selfe *Daphnis* feare,
 Oh, mote it please thee, grant mee onely this,
 With mee, in my poore simple Cottage heere,
 Living a Country life, to strike the Deere,
 And chace the Stagge, and my bigg-bellied Goates,
 With mallowes greene, to gather to their cotes,

Amongst

Amongst these woods, together here with mee,
To *Pan* thou maist in singing thee adapt:
Pan first deviz'd, with skilfull symmetry,
Of temper'd waxe, a composition apt
Of many Rheedes, each one in other lopt;
Yea, *Pan*, with tender care, regards the sheepe;
Ilke, as hee doth, the Shepheards, who them keepe.

Ne, e're repent, thy lip to weare away
Vpon a Pipe: Herein his skill to breede,
What paines tooke not *Amyntas* night and day?
Selfe-have I a Pipe, of seaven-fold joynted Rheede,
Which once *Dametas*, left mee by his deede,
This Pipe (quoth hee) as hee his last did breathe,
To thee, (the second owner) I bequeathe.

Heereat, the Foole *Menalcas*, much repin'd:
Besides two milke-white spotted Kids I haue,
Which in a perillous dale, I chanc't to find:
Two duggs they daily suck, whilst they can crave,
And these I purposely for thee doe save:
Though *Thestylis* full faine would have them both,
And so shee shall, sith thou my gifts doost loath.

Come hither (my faire Boy) with Bolles brim-full
Of silver Lillyes. See where the Nymphes doe come,
And lovely *Nais*, violets pale, doth pull,
And Poppy tops, and pretious Cynamum,
Sweete-savoury Dyll, and Daffodillyes some;
With Hurtles soft, decking the Marigould,
And other sweete flowres mingled manifold.

And I'le thee pluck the downe-soft hoarie Quince,
Chessnutts; (which my *Amaryllis* did affect)

And

And mellow Plums, (a present for a Prince:)
 Yee Laurells also, (still with verdure deckt).
 And next (yee Myrtles) I will you collect,
 And by your leave your bonny Berries take,
 For pretious perfume, yee together make.

But (*Corydon*) thou'st but a sorry swaine,
 Nor doth thy gifts, *Alexis* ought regard:
 Ne, thou *Iola's* free consent canst gaine,
 Albee thou shouldst him tempt with rich reward:
 (Ah) how have I mine owne faire market mard!
 My flowres-keeper, I the South have made,
 And to the Bore my Christall streames betraye'c'!

(Ah foolish *Fon*) whom doost thou seeke to shun?
 Why; *Dardan Paris*, (that same Shepheard Knight)!
 Yea; e'ne, the gods themselves, the woods did wooe:
 Let *Pallus* praise her Towres goodly hight,
 And in her pompeous Pallaces delight,
 Which shee hath builded; but of all the rest,
 (In my conceit) the Forrest-life is best.

The crewell-grim-fac'd Lionesse pursues
 The bloody Woolfe: the Woolfe, the Kid so free:
 The wanton capring Kidd, doth chiefly cluse
 Amongst the flowring *Cirrhysus* to bee:
 And *Corydon* (*Alexis*) followes thee:
 So each thing as it likes; and all affect
 According as their nature doth direct.

But now from plough the yoaked Oxen creepe,
 And Sol, his eeking shades doth double keepe:
 Yet, Love burnes mee; (for Love no meane can keepe!)
 (Ah *Corydon*, *Corydon*) what chance vnblest,
 Or madnesse, hath (at mischief) thee possest?

Vnfinisht

Vnfinisht, thus to leave thy halfe-prun'd Vine,
Which on these leaue Elmes, doth heere incline.

Whilst, thou doost rather chuse some other way!
Of lesser paines, to set on worke thy witt;
(At least, which may thy present neede defray)
Some homely Haske, of Ofsers, woven, fit,
With Rushes round, and soft: how ever yet,
If still *Alexis* doe disdaine thy love,
Thou shalt some other finde will kiader prove.



ALEXIS



ALEXIS.

The GLOSSE.

AND *Thestylis* doth garlicke beate, &c.
 This *Thestylis* was the name of a Country wench, who (according to the fashion of hot Countries) did pound leekes, garlicke, and other strong hearbes together, for the workemen to allay their heate, in extreame whote weather: for, as *Pliny* saith in his *Naturall History*, *Omnis medicina aut à contrario, aut à simili queritur*: All remedies are fetcht either from contraries, or from things of like quality: whence it comes, that extreame heate is abated, either by cold, which is his direct opposite, or by another heate. According to which Principle the Poet in the last *Eglogue* brings in the Lover, resolving to finde remedie to his vehement heate of Love, either by travailing into *Scythia*, or into *Egypt*, two Countries quite different in disposition;
 the

the one extreme colde, the other extreame whote.

Farre bet for mee, &c. It had beene much better for mee, to have made choice of some friend of meaner condition, with whom I might have conversed and discoursed, and delighted my mind with his acquaintance, vnto my owne hearts desire: there being in this life nothing more sweete, than a partitie in friendship.

Ah my faire Boy, &c. Trust not too much to the gifts of Fortune, whereof the greatest often fall away, and the meanest are preserved. As also, amongst great persons often friendship is dissolved, when amongst meane folke it is charily maintained. For who would willingly affect his acquaintance, which by reason of his greatnesse he can never conveniently enjoy? In friendship there must be every way an equality, that so friends may enjoy each other so much the more freely.

Did I forbear to sing my wonted Rhime, &c. I doe not onely vnderstand, and am skilled in the human arts, but I make verses like the auncient Poets, and so neere imitate them, that there is hardly any difference to be found betweene them: for amongst the later writers, it is held a great honour to be compared

compared to these of former ages; when yee oftentimes the later farr exceede the former.

Selfe as I stood; on shore, &c. For I have conversed with *Octavian* himselfe, with *Mecenas*, with *Tuccas*, and *Varius*: so that I learne to set a true value vpon my felie, by their judgement of mee.

Wheneven was the Flood, &c. In the time of the last peace, when in the cessation of warres, every man betooke him to his owne home, laying by their Armes, and all tumults remooved, that so it may appeare, that they were at leisure, to make a true estimate of me; For as a quiet still water, doth receive the resemblance of the face, and so presents it back againe; so when the minde is quiet, it gives right judgement, which being troubled, and full of agitation, it is not able to perform. the Poet here very fitly names *Italy* the Sea, and the Windes the troubles of wars.

The *Hurtle* is a wilde berry, black as Iet.

Pan first deviz'd, &c. This *Pan* by the Poets feigned to bee the Country god; his shape they have made, as it were the counterfeite of Nature, from whence he hath his denomination of *Pan*; which signifies *All*, as resembling every part and member of nature: For hee hath hornes, in resemblance of the beams

of the Sunne, and the hornes of the Moone; his complexion and face is ruddie, in resemblance of the skie; hee hath in his breast the spotted skinne of a fallow Deere, representing the Starres; his inferiour members are rough, and shagged, resembling thereby the Trees, Shrubb, and wilde Beasts; hee hath Goates feete, signifying thereby the solidity and fast compacture of the earth; hee hath a pipe of seaven joynts, intimating thereby the Harmony of the heaven; in which there are seaven severall sounds, seaven distinct ayres, or kindes of voices: lastly, he hath his sheepe-hooke, or staffe with a crooke at one end, resembling the yeare, which runnes his course, till it returne into it selfe where it began: now, because hee is the generall god of all nature, the Poets have feigned that on a time he and Love contended together, and that Pan was overcome, according to that principle which the Poet holds: *Omnia vincit Amor.*

Ne, e're repent, &c. Hereby hee plainly shoves, that *Cornelius Gallus* was the first composer of Pastorall verses; having indeed made tryall of rusticke Rimes, but not of the rusticke life.

Cicuta: is properly the space that is between every ioynt in the canes.

Heerein his skill to breede, &c. } Some Poet
What paines took not Amyntas? } as it should

seeme, both famous and witty, who did greatly affect this kinde of pastorall veine, but could never attaine any facility therein.

Which once Dametas, &c. Theocritus is this *Dametas*; (or whosoever else, most skilfull in this kinde of verse) was Mr. to *Virgil*.

Heereat the foole Menalcas, &c. Amyntas did envie this succession of skill, and excellence in *Virgil*, worthy therefore to be taxed with the opprobrious terme of foole, in affecting that, which nature had denied him, or his owne negligence; and envying those, to whom nature had beene more bountifull therein; or who by their owne industry had attained thereunto.

Besides two milke white, &c. Two Poems, his *Bucolickes*, and his *Georgickes*, which with great studie, and hard labour, hee had composed; both which hee was minded to dedicate to *Cornelius Gallus*: with which gift when hee perceived him not much delighted, hee intends to translate the dedication thereof, to *Pollio*, or *Mecenas*, who intreated this curtesie of him.

Two Duggs they daily sucke, &c. Heereby hee signifies the elaborate paines of the workes; as if they did even sucke from their parent, a double studie both of night and day.

And

And lovely Nais, Violets pale, &c. The delight is in the colour and sweete smell of the flowres; but the fruit is in apples, cheffnuts, Plums, and the like: The flowres have relation to his Pastorall Poeme, and the fruit to his Georgickes. *Servius Hono. Noces, generaliter dicuntur omnia tecta corio duriore; ut Avellana, Amygdala, Juglandes, Castanea: sicut contra, Poma dicuntur omnia molliora, ut Malorum omne genus, Pyra, Cerasa, Pruna; et his similia.*

Albee thou shouldst him tempt, &c. What canst thou with all thy best indeavor, bring to intice *Alexis* to thy love? which hee cannot more plentifully, and of better stuffe furnish himselfe withall at *Rome*, yea e'ne in *Cæsars* selfe; yea though thou shouldest set thy selfe to sing of warres, & of the mighty deeds of woorthy men: for *Augustus* wrote diverse Poems; amongst the rest, the Tragedy of *Ajax*.

Ah, how have I mine owne market mard! &c. I labour in vaine, I rehearse my verses, where is no care open to entertaine them. I strew my flowers before the southerne winde, which scatters them all abroad: I loose my time vnprofitably, and whilst I adapt my selfe to winne him, I omit many faire oc-

casions and opportunities of other acquaintances.

Why Dardan Paris, &c. A great Prince, in a manner equall to the gods, beeing the son, (yea and the most lovely) of so great a King; to whole judgement, three goddesses did once submit their tryall: if you cannot imitate the example of the gods, yet let the example of men moove you.

The cruell grim-fac'd Lyonesse, &c. This is a generall sentence, drawne from examples; (which the Logicians terme, Induction:) and by addition of a gradation, is made so much the more, fitting to the purpose. The meaning is; (*Cornelius Gallus*) deale with mee as you thinke good; avoide my company, disdain mee; neverthelesse I know not by what propensitie of inclination, I am (will I, nill I) haled on to affect your Love: neither will I alter my desire herein, howsoever you demean your selfe towards mee: For I must confesse, I am led by the instinct of my nature thereunto, as pronely, as the Woolfe is to the Kid, or the Kid to the bushy shrubs; and as every thing in the kinde, is drawne by sense, so follow that which they finde to bee agreeing, and most fitting to their natures.

So each thing as it likes, &c. Pleasure, in every thing beeing propounded, (as the end, aymed at,) doth perlwade the minde. For the end, is the impulsive instrument to each action; and is first in the intent, though last in execution; for there it rests.

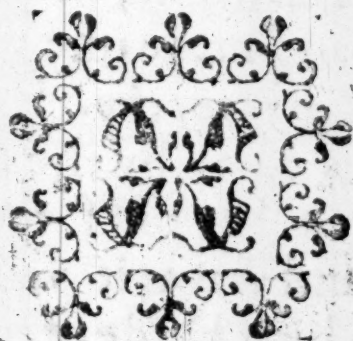
But now from Plough, &c. All things have their time of rest, both things living, and without life, yea even the heaven it selfe; speaking after the capacity of Shepherds, who thinke, that (like as all other mortall creatures) so it at night betakes it also to a quiet ease: onely the desire in Love knowes no rest, vntill the full enjoying of the thing desired. Such is mans life, till such time as it bee conjoynd, and made one with God.

Ab Corydon, Corydon, &c. Hee calleth the greatnesse of his Love by the name of madnesse, forasmuch as hee did forget, and neglect himselfe, and was as it were out of his owne power, which kinde of posture, is of the Philosophers, termed furie.

Enfinisht thus to leaue thy, &c. Turne thee to thy first begun workes; and out of these fetch comfort, and ease to thy desire: that is, finish thy Georgickes, and thy *Aeneiads*; which workes thou hast commenced, and left vnperfected.

Whilst thou doost rather chuse, &c. Thou doost take in hand, some subject of lesse moment, or such matters, as thou knowest, are more acceptable, or gainefull, unto the present time.

If still Alexis, &c. You will still persist in your love to Cornelius Gallus, according as your affection vnto him doth perswade you; but by finishing these two more serious workes, they will draw the love and respect of some other worthy, able friend, though Gallus doe neglect you.





THE ARGUMENT OF THE THIRD EG- LOGVE.

VIRGIL *having gained the good will and favour of Augustus, Pollio, Mæcenas, and Gallus, and other the Lords; was envied by many learned men of Rome for the same. This Eglogue is a contention and bitter bridle, betwene Virgil, (under the person of Damætas) and some other Poet, (who envied him) under the person of Menalcas, who indeavoured to extenuate Virgils authoritie and acceptance, amongst the Romane Princes, and advance his owne.*

PALEMON.



PALEMON.

Ægloga tertia.

Men. **T**ELL mee (*Damocles*) beene these Beasts *Melibe's* *Dam.* Nay: but *Ægons*: *Ægon* late left them mee.

Men. (Poore Sheepe) (of all (ah) still most fortunes:)
 Whilst hee *Næra* courts; and feares lest Thee
 Should mee before his worthlesse selfe preferre;
 This Hyreling milkes the sheepe, twice every hower,
 So they, of nourishment are reaved; ilk,
 The sucking Lambes quite consend of their milk.

Dan. Yet, ill doth thee beseme, (take heede) to jeere,
 And taxe men thus: I know, who once saw you,
 When all the Goates (asfance) did at thee leere:
 And I could tell thee in what Chappell too,
 But the milde Nymphes, (thee scorning) did repine.

Men. Yea, so I thought; 'twas when they saw mee shred
 Ould *Mycons* Orchards, and new-planted Vine,
 With pruning hooke, as blunt as any fledge.

Dan.

Dam. Rather, amongst these dotard-Beeches, heere
When *Daphnia* Bow and Shafts, thou brak'st in twaine:
Which (peevish *Asse*) seeing they given were
Vnto the Ladd,) thy heart groand with disdain,
And hadst not hurt, or doon him some mischiefe,
Thou mot'st neede dye, for very spight, and grieve.

Men. What will selfe-masters, dare to doone, and say?
When such lewd Lozells beene so boasting bold?
Saw I not thee (base *Buffon*) th'other day
Filch a Goate slyly, from out *Damons* fould?
(Though lowd the Mungrill barkt:) and when I cride,
Whither runnes hee so fast, and calld, hould, hould,
(*Tityrus*) looke to thy heard; then thou beside
The long greene saggs, thy selfe didst (sculking) hide.

Dam. Why should not hee, (first conquerd by my song
My Pipe, and verses meede) that Goate resign?
For, know: that Goate doth vnto mee belong,
And *Damons* selfe, confest him to bee mine,
Though (as hee said) hee durst him not deliver.

Men. Was hee by thee in singing e're outwent?
Or, hadst thou Pipe, with waxe compacted ever?
Wert not thou woont, thy raskall Rhymes to vent?
In each high way, to every Travailer,
With poore indeavour on thy squeaking Rheede?

Dam. Wilt then by turnes, wee hand to hand doo trye,
What either can, and proove each by our deede?
Ile pawne this Heiffer: (which lest thou denie,)
She twice hath come, already to the paile,
And two Twins suckel's at this time Now say,
What pawne thou'lt gage, with her to countervail?

Men. Nought dare I of my flocke with thee to lay,
 For I, a Syre have, and curst Stepmother,
 Both who my Goates, doo number twice a day,
 And one of them still counts my Kiddies over:
 But (which thou wilt confesse much better bee,
 (Sith, thou wilt needes bee mad) I'le pawne thee downe
 A merry Mazer, fram'd of Beechen tree,
 Carv'd worke, by hand of divine *Alcim'edon*:
 'Tis round impaled, with a scattering traile
 Of tender Vine, and over all betweene
 A pale Greene Ivie, wherewith (as a vaile)
 The thicke diffused clusters shaded beene.
 Just in the midst *Conon* is pourtrayd,
 And (whosoe're hee been) another by,
 Who with his rodd unto the world bewrayd
 The whole worlds compasse by Geographye;
 And seasons fit prescrib'd for Reapers trade:
 And for the corbed Ploughmans husbandry.
 Ne, to my lips, have I once list this Cup,
 But charily till now have layd it up,

Dem. Why, selfe *Alcimedon*, mee likewise made
 Two carved cups: (their handles trayling trim
 With soft *Acanthus*; in the midst pourtrayd,
Orpheus, and all the Forrests following him)
 Ne, I these cups, once mooved to my lips,
 But layd them up, and keepe them fresh and faire,
 Yet, canst thou count these cups, no bet than chips,
 If with my Heiffer, thou doost them compare.

Men. Ne're, shalt thou scape, ile meete thee where thou
 Iffo *Palemon*, vs to heare, doe daigne; (dare,
 See, where hee comes: Ile make thee well aware
 For my sake, how to challenge man againe.

Dam. Then leave thy bragging, and at once begin
Thou shalt not finde mee slacke, I warrant thee;
Ile shun no ludge, ne, feare I him a pin:
Onely, (of fellowship) *Palemon* bee
Intentive as thou may; (the cause is great.)

Pala. Say then; as here wee sitten all around
The tender grasse: the fields with kindly heate
Now flourish faire: the woods with leaves abound:
And now the yeare's in his chiefe soveraignty.
Begin *Dametas*; and (*Menalca*) thow
Follow, by turnes each other to revie,
The *Muses*, these alternates, best allow.

Dam. Their first commence from *Love*, the *Muses* take,
Love all fulfills: hee fertile makes the land,
And graciously respects the songs I make.

Men. And *Phæbus* favours mee: I still at hand
(The sacred things to *Phæbus* consecrate)
Sweete purple, Hyacinth, and Laurell have.

Dam. Mee, with an Apple, that same delicate
Wanton (*Galatea*) hitt: and (selfe to save)
Fled to the Sallowes; (but would first bee seene.)

Men. But my sweete heart *Amyntas*, of his owne
Accord, doth come to mee; that, *Delia*' I weene
Not halfe so well vnto our doggs is knowne.

Dam. I for my *Venus*, have a Present found,
For I espide, a stock-dove, th'other day,
Building her nest, not farre above the ground.

Men. And (all I could) I pluckt, to send my Boy

Fro' a wilding tree, ten goulden Apples round,
And more to send, to morrow doon I made.

Dam. How oft to mee, and in what gracious sort
Hath *Galatea* spoke? I would the winde
Some part would to the gods owne eares report.

Men. What good is mee (*Amyntus*) though in heart
Thou scorne mee not; if while the Bore thou chace,
I, at the Nets, am left behind apart?

Dam. Send mee my *Phillis*, (*Iola*)' of thy grace,
Against my birth-day: and when for my corne
I sacrifice a Calfe, come thou among.

Men. *Phillis* I love, of all that e're were borne,
For shee at parting wept, and cryed, long
(My faire *Iola*)' adieu, adieu, to thee.

Dam. Showres to ripe fruite; the Woolfe vnto the fould,
Wynds to young trees: *Amaryllis* wrath to mee,
Disastrous is, and direfull to behould.

Men. Budds; new-wean'd Kids; deaw, corne (but lately
Beasts; (great with young,) soft fallowes, manifold
Delights; and deere *Amyntus*, mee alone.

Dam. *Pollis*, loves mine, (all bee't a homely Musc.)
(*Pyerian* Ladies) feede yee every each one
Fat Calfe for him; (your learned Readers use.)

Men. Why, *Pollis*'s selfe new kinde of verse doth make,
Feede him a Bull, whose butting hornes can strike,
And fecte, the sands, abroad allready rake.

Dam. Who loves thee (*Pollio*) wherefoe're thou like,
Let come: to him let luscious honny flow,
And sweete *Amomus*, from the brambles grow.

Men. Who *Bavins* hates not, *Murvine* songs let love
And let like Lorrell, Foxes yoke together,
And to draw milke from Ram-Goates, let him prove.

Dam. Yee bonny Boyes, who flowres wont to gather,
And sculking Strawberries, hence soone remove:
A colde snake, lurking in the grasse doth hide.

Men. Drive not your Flockes, too neere the waters side,
The banke is dangerous; the Rarime, right now
Since hee fell in, his heaue Fleece hath dryde.

Dam. Thy feeding Kids, als' (*Tityrus*) doon thou
Force from the brooke, for when I see fit tyde,
All in the flood, Ile wash them white as snow.

your flock,)

Men. (Yee Shepheard swaines) now homeward drawe
If heate, (as erst it did) their milke forestowe,
In vaine, we shall their empty vdders crocke.

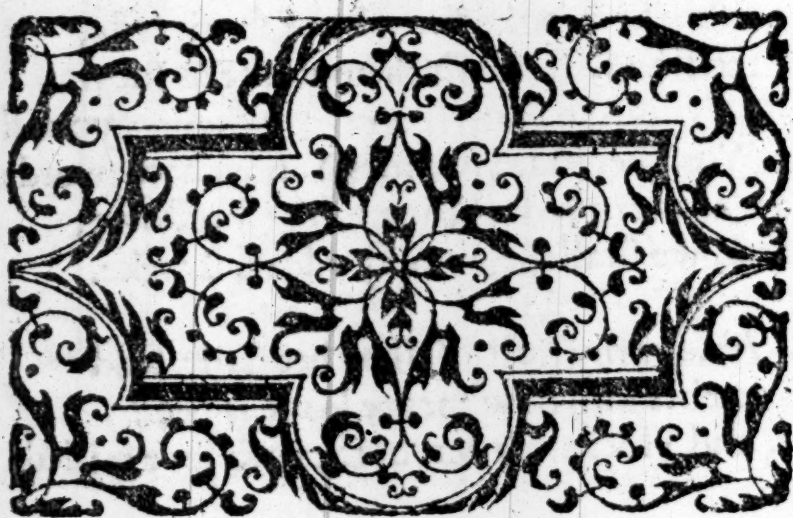
Dam. Ah, for my Bull, (albee hee daily fedd
With vetches fat) how megre leane is hee?
Flock, and Flocks-master both, hath love missed.

Men. But love's not cause, that these so evill bee,
And poore in plight: I wote not what ill Eye
My tender Lambs bewitch vnluckely.

Dam. Tellin what Coast, (and I will herry thee
For great *Apollo's* selfe) the Welkin large
Just three ells broad, and no more seems to bee.

Men. Tell in what Coast, the Flowres have their marge,
With Kings names in their leaves, inscribed plaine,
And to thy selfe have *Phyllis* for thy paine.

Palemon. So great debate lyes not in my poore power,
Betwixt yee to compose: Both thou and hee
Deserve the Heifer; and who ere the sower
Shall happ to trye, or fearefull chance to bee
Of sweetest Love: (Boyes) shut the Rivers out;
knough, the Meades haue drunke, and quencht their
(drought.



PALEMON.



PALEMON.

The GLOSSE.

TELL mee *Dametas*, &c. Hecerein the Poet imitates *Theocritus* so neere, that hee useth e'ne the very same words. The beginning, is an envious obrayding, and uttered (as it were) with a contempt of the Person; as if *Menalcas* would shew, and prove *Dametas*, not to be Master of the Flocke, but a meere hyreling, for wages. VVhose is this Pastorall verse? (quoth hee) is it *Metib's*? some base infamous Rhymester, such as *Me-vius*, or *Bavius*; or the like? No, (saith hee) it is *Egons*: by whom he meanes some rare excellent Poet, namely *Gallus*, or *Cynna*.

(Poore Sheepe.) (Vnfortunate Pastoralls,) to come into vnworthy hands: for whilst *Cynna*, *Pollio*, *Gallus*, and others, (famous and
D exquisite

exquisite in that kinde of verse, excellently able, and (as it were) the Masters of that art,) doe contend with mee for grace, and admiration of the Peeres, and the People;) a straggler, and a stranger, hath heere, shuffled into place, and thrust into the study of the Muses, singing Pastoralls, barren, and dry. without any grace at all; and (like a Theefe) hath stolne the true beauty, and comelineffe from this art; venting his owne *ex-tempore* stuffe, voide of wit and invention.

To taxe men thus. The woord *Vir*, in the Latine, is often vsed, as a woord of honour, and is referred to verrue, and strength of the Minde, or Body. As *Cicero* in his 2 *Philippikes*. That cause (saith hee) requires a *Man*, that is, a person of wisdom, and vnderstanding: and therefore *Dametas* termes himselfe by the title of *Man*: as though that other were so base, and vilde a Rakeshame, that hee did not deserve to be reckoned amongst the number of reasonable Creatures, in respect of himselfe.

I know who once saw you, &c. VVee have seene your foolish ridiculous Poems; which the scorned and vnworthy vulgars doe reade; but the gentle crue of Nobles, and true heroick spirits doe deride. And here hee hath most artificially

artificially expressed the manner of seeing, and looking at him in contempt, and with disdain: namely with the corners of his Eye, or askew, (as we say:) So as *Pliny* reports, the Lyon cannot abide to bee looked on.

The Goates did at thee leere, &c. *Pliny* saith) that the Goat, (being a most salacious Beast, if hee see any other Creature ingendring together, hee is so inrag'd with lust, at the very sight, that hee runnes at them with all his force; and from hence the Poet (expressing heerein (under the nature of the Goate) *Damons* disposition) may seeme to allude to the disdain, which the learned sort held his verses in; (that manner of looking askance, being a posture, betokening contempt and scorne.)

In what Chappell, &c. The Nymphes had sundry Chappells in the fields, dedicated to them; where they vsed to frequent.

Saw I not thee? &c. Hee accuseth him of filching from the Greeke and Latin, so palpably, that other Poets did take him with the manner, and obrayded, and made (as it were) hue and cry after him for his theft.

Whither runnes hee so fast, &c. Hee well hath expressed the rustick manner of speech in this: and this woord (hee) carries with it the force of scorn, & disdain. D 2 For

For know, that Goate doth unto mee belong,
 &c. The commendation of this Poem which thou doest obraid mee to have stollen, I would have you well know, is due to mee, purchased by my Ingeny, and Invention. Neither would other Poets deny it mee, were they not hindred by authority of Antiquitie; which beares so much sway in the opinion of the vulgar, that they attribute finally to new writers, (though never so woorthy) esteeming skill and excellency, by yeeres, and age, (as *Horace* saith.)

He pawne this Heifer, &c. I, whom thou obraidest as an hirling to another, will pawne this Heifer: to let thee know that I have a stock of mine owne.

Nought dare I of my Flocke, &c. *Virgil* saith hee will pawne downe of his Cattle; This hath relation to the excellency of the argument, and subject of his song: *Menasca* saith, hee may not gage his Flock; but hee will lay willingly, two Cups, curiously turned and wrought: This hath relation to the neat artificiall handling of the matter, and the newnesse of the fashion.

Selfe Alcimedon, &c. I want not elegance, and delicate fine delivery of my mind: and I can expresse my selfe in the newest

newest manner of phrase, and ornament, which is now of any other affected: and refuse not to set up my rest, and venture my wager, vpon that bett: but this is not woorth the speaking of, compared with true, profitable solid matter. For the compt, neate elegancy of woords, is but the flowers; but the sense, is the fruite.

Say then, as keere, &c. Hee settis downe heere, that the fittest time for singing or composing verses, is the Spring, and the mynd beeing not onely quiet, but merry.

If so Palemon, &c. Remnius Palemon, was a most excellent Grammarian, and Tutor to *Fabius Quintilianus*: Such was his pride and arrogance, that hee would vsually vaunt, that Learning had her first beeing at his birth; and at his death all learning would likewise dye. Hee was woont likewise out of pride and scorne, to teame *Marcus Varro*, (that great learned Roman) *Porcum literatum*, the learned Hog. Hee was likewise woont to brag, that it was prophetically (as it might seeme) done by *Virgil*, to vse his name heere in his *Bucolickes*; foreseeing that *Palemon*, in poëtry should prove so exquisite, that all Poets and Rhetoricians shall honour and admire him, as their Iudge, and umpire of their lear-

ned contentions. Hee further gloryed much to recount how a sort of theeves did once spare him, and dismist him untouched and unrifled, when they once heard his name. Hee was so luxurious, as hee bathed often in a day: (at last hee became so poore, that hee was inforced for his living to become a vine-dresser.

Love all fulfills, &c. This sentence is taken from the Poet *Aratus*: that is, *Love* fills all things with his bounty and blessings, otherwise it were impossible for them to abide and continue in their being; and therefore with whom can they more properly begin, than with his honour, from whom all things have their beginning.

And Phabus favours mee, &c. Heerein hee alludes to *Augustus*, who being yet very young, having performed great services, was thought to bee the sonne of *Apollo*; but afterward in processe of time hee was called himselfe by that name of *Apollo*.

And all I could, &c. *Menalca* saith that hee had sent also Country gifts, (to wit, a Conntrey song, and meant to send another.) By the ten oranges, or golden apples, some interpret *Virgils* ten Eglogues: but I leave that indifferent.

Send

Send mee my Phillis, &c. I pray thee, (*Augustus*) suffer mee to invite *Pollio* to this banquet, which I make for my birthday; that is, my Country-feast: suffer mee to dedicate this woorke of my *Pastoralls* unto him: as for thee (*Augustus*) I will invite thee, when I sacrifice a Calfe for my Corne: that is, I will sing thy name in a verse of a higher straine.

Pollio loves mine, &c. Heere without any figure hee names *Pollio* plainly: and that his Country verses and *Pastoralls* were well liked of him.

Pierian Ladies, &c. Yee Muses, feede a fat Calfe for *Pollio*; who so willingly reades your workes, and is therewith delighted: that is, furnish him with delicate invention, and infuse into him elegance of stile, whether it bee in verse, or prose.

Why, Pollio's selfe, &c. New kinde of verse doth make, &c. Hee is not onely delighted with *Pastoralls*, but hee makes verses of a new kinde, and of an extraordinary argument and subject, by which hee will bee able to overthrow all his adversaries; and with his horne, that is, with the sharpnesse of his verse, hee will gore the envious: And hee will scrape the sand with his teete; that is, (to the terrour of his envious foes,) hee will

raise such a dust, that the unlearned sort shall bee afraid of his so great fiercenesse and fury.

This *Pollio* was a great learned man, and of an excellent and acute judgement, but harsh of conversation, and in condition unpleasing and dogged. Hee was *Tullius Amulus*; and did affect oulde kinde of elegance. (in his time quite layd aside:) hee writ many Orations and Tragedies.

Who loves thee Pollio, &c. Damasus, (to shew how strongly hee stood affected to *Pollio*.) he praves for all his friends, that God would blesse them with all felicity of the golden age, which should bring plenty of happiness in all places.

Anomom: Of some said to bee the *Rose of Ierusalem*, or our Ladies Rose; some call it *Garden Pepper*: They say, it is a little shrub growing in clusters like Grapes, bearing a flower like a white Violet, and a leafe like the white Vine. It growes in *Armenia*, in *Mediz*, *Pontus*, and *Assyria*: from whence other Countries fetch it.

Yee bonny Boyes, &c. You who apply your selves to the study of the faire arts, avoide this venomous tongued Poet.

Drive not your flocks, &c. Arrius the Centurion had *Virgils* grounds bestowed on him; but when *Virgil* returned from *Rome* to *Mantua*,
with

with a warrant from *Cesar*, to command *Arrius* to render up his land againe: the *Centurion*, (like a *Bedlem* souldier) drew his sword, and ran at *Virgil*, to have killed him: who flying, and having no other way to avoide the mischiefe, skipt into the *Mincius*, & so swimming crosse the River, escaped. Under the name of the *Ran*, *Virgil* may seeme to meane himselfe, and his owne danger of drowning.

Thy feeding flockes als^r Tityrus, &c. Hee admonisheth either his owne hired servant, or all those of *Mantua*, to carry themselves warily, & to avoid danger as well as they may: hee would take a fit opportunity, to procure of *Cesar*, an effectuall restitution of all their grounds, which should bee good against all men: neither to the effecting heereof should hee neede to make his meanes by the Tribunes, or Embassadours, but hee would goe to the well-head, that is, to *Cesar* himselfe.

The Shepheard swaines, &c. Do not promise to your selves great matters, & hope after things which will never bee gained: your safer way wilbe to keep your sheep together, & to hold a carefull eye over them, and to preserve that which you have left; lest if some matiny or troublesome storme of wars should arise again (as, of late it fell out) the whole profit of your Cattle would utterly bee lost.

Tell.

Tell in what Coast, &c. Heere they make an end of their brawling, and fall to puzzle each other with Riddles: that so they may get the victory this way.

The Firmament, &c. This Riddle is thus unfoulded: in the bottome of a deepe pitt, whosoever stands there, shall see no more of the heaven, than the very breadth of the mouth of the pitt. This question seemed so unreasonable, that writers report, that *Virgil* (beeing asked the meaning of both these Riddles) answered, that hee had made that gallowes of purpose for the Grammarians to rack themselves upon. *Macrob. Sat. lib. 6.*

Some thinke also, that hereby is meant the silver Mines; out of whose bottome if a man looke, hee shall perceive the Skie to bee but three ellis broad, or no broader than the Mouth of the Mine, at the most.

Tell &c. the flowres have the print. On these Mines grow these flowres; that is, Gould and Silver, which being beaten into Coigne, the names of Kings are stamped into them: and indeede, there is nothing in the world more sweete and delightfull unto mankinde in generall, than these flowres, and roses: namely the goulden rose-nobles.

And I for great Apollo's selfe, &c. Either
are

are very bitter against other: *Menalcas* affected nothing more, than glory, and admiration of his witt: therefore, saith *Dametas*, you shall attaine the scope of your ambition, you shall bee *Apollo* himselfe to mee. But *Virgil* was popular in his desire, and gaped at the favour and good will of the people of *Rome*: Therefore *Menalcas* saith to him, Enjoy *Phyllis* to thy selfe; (whom elsewhere he names *Amaryllis*) I will yeeld her to thee without any contradiction. By *Phyllis*, and *Amaryllis*, hee meaneth *Rome*.

To *herry*, is to worship, or to honour: an old Saxon word.

Who e're the sower, &c. Hee deserves great reward, and commendation, whosoever doth wisely feare the favour of Princes, and the praise of the common people; or can stoutly and valiantly beare the scorne, or hatred of either, with an undaunted resolution and neglect.

THE ARGVMENT OF THE FOVRTH EGLOGVE.

A Sinius Pollio, warred upon the Illyrians, and took from them their Cury Salona: during which time hee had a son borne, whom (after this Curies name) hee called Saloninus. Virgil having read in the Sybils verses of a rare Childe to bee borne, about those times, who should restore the world, applied this Prophecy of the Sybil, to this young sonne of Pollio, making no doubt, that it could not bee appliable to any other nation, but needes it must happen within the Roman Empire, in respect of the huge extent thereof: But this Childe dyed very young; and Asinius had another sonne, which was his heire, named Asinius Gallus. In honour of Pollio, Virgil intitles this Eglogue by his name: but Lodovicus Vives affirmeth in his Glosse upon this Eglogue, that all keers in must of necessity bee spoken of Christ, to whom I saith hee.) I will apply the interpretation, and restore the possession to the right owner, to whom of right it doth belong. Let prophane men therefore heerein bee silent, for even in the very simple and naturall sense of the words, without any neede of Glosse or Allegory, it cannot bee understood, whatsoeuer is heere spoken, but onely of Christ.

POLLIO.



POLLIO.

OR THE PROPHECY OF A SECOND GOVL- DEN AGE.

Ægloga quarta.

(*Sicilian Muses*) yet a little higher
 Let's sing a while: fith all delight not in
 Short shrubbs; ne all lowe Tamariske admire:
 (Our Song, al bee't of woods,) woods worthy beere;
 A Confull them, his best acceptance daigne.
 Now is fulfilld the period, and last time
 Of *Cuma's* Prophecy; and now againe
 All former Ages, in their pretious prime,
 With blessed order are anew begun.
 The Virgin, toward us againe is bent,
 And *Saturnes* reigne doth back vnto vs run:
 And a new Progenie from heaven sent.
 Thou, onely, to this Childe, (by whose deare birth,
 The Iron Age, especially shall end.
 And Age of Gould, begin through all the Earth,)
 (*Lucina* chast) with thy best helpe befriend.

Now

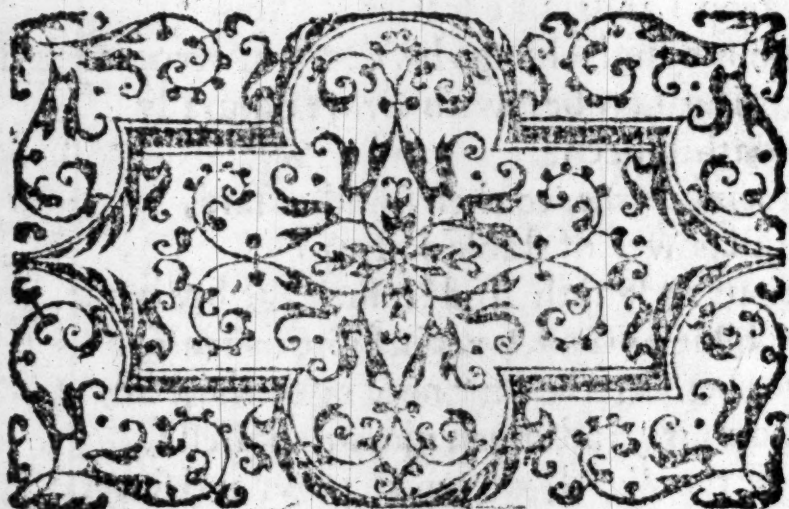
Now thine *Apollo*, houlds the Diadem,
 And *Pol'io* (thou being Consul) shall come in
 This the worlds glorious ornament and gem,
 And the *grand Months* shall their increase begin.
 If any print or monument remaine
 Of our inherent sinnes; thy wondrous grace
 From endlesse feare, of punishment and paine
 Shall vs redceme, and all misdeedes deface.
 A God-like life he shall receive, and see
 The heavenly Hero'es, the Gods among;
 And hee, of them ylike, shall viewed bee.
 Als', shall hee, by his Fathers vertue strong
 The world, with peacefull governance maintaine.
 But yet (faire Child) the Earth, shall bring to thee
 Her first fruites, without labour, and hard paine,
 Selfe-growne, without all helpe of husbandry,
 Wilde-climbing Ivie, with her Berries black,
 And Brank; with cheerefull Hares-foote, yea the Goates,
 With full blowne udders, (even like to crack)
 With creamy Milke, shall come home to their Cotes:
 Ne, shall the Heard, the ramping Lyon feare.
 The Cradles-selves, to thee sweete flowres shall yeeld,
 Dye shall the Serpent, and all hearbes which beare
 Inchanting venome, wither in the field.
 Th' *Assyrian* Rose, in each high way shall grow;
 And herewithall, the prayes thou maist reede
 Of princely Woorthies, and shalt learne to know
 Thy Fathers vertues, and each doubty deede:
 The Fields, shall by degrees, full goodly shew
 Their tender Eares, all yellow as the gould;
 The rugged Oake, shall sweate with honny dew,
 And the wilde Thornes, (as full as they can hould,)
 With ruddie Grapes shall hang: yet some small track,
 Of ancient fraud, and lewdnesse shall remaine,
 Which shall tempt men, at Sea, to venture wrack;

And

And wall in Towns, and plough the Champian-plaines
 Then second *Typhis*; and new *Argosye*
 Of select Lords, shall beare a princely traine,
 And Garboyles, and fresh warres abroad shall flye:
 And great *Achilles*, sent to *Troy* againe;
 Now, when firme age, to mans state once thee brings,
 Seamen, in ships shall trucke no more for ware,
 For every Land, shall yeeld all manner things.
 No Furrowes in the Land, the Plough shall are:
 Ne, Vines, shall pruning neede; the Ploughman shall
 For ever quit his Oxen from the yoake:
 Ne, shall the snow-white wooll, in severall
 Discoloured waters, more bee taught to soake:
 But in the meadowes, (dainty diaped
 With purple flowres, with red spotts sweetely staine,
 And saffron Lands, like scarlet coloured)
 The Ramme shall change his fleece, al deepe in graynde;
 The feeding Lambes, with *Cervise* naturally
 Shall cloathed beene.
 Th'agreeing *Parca*, to their spindles said,
 (By fatall power of stable destiny)
 Runne out at length, and let such age bee made.
 Deere Childe of God, *loves* infinite increase,
 Oh once begin; the time now nigheth neere,
 Great honours, and much glory to possesse,
 Come see the world, decrepit, now, and seere,
 E'ne nodding-ripe, with it owne pondrous heape:
 The Seas, and Earth, and highest heavens view;
 How, all things, in them all, doon even leape
 For joy of this same age now to ensue.
 Oh, mote I live but long enough to tell
 Thy woorthy acts; not *Lynus*-selfe should mee;
 Ne yet the *Thracian* Bard, my songs excell,
 (All bee *Calliope*, *Orpheus* Mother bee,
 And Syre to *Lynus*, bright *Apollo*, come:)

Yes

Yea, should selfe *Pan*, (*Arcadia* beeing Iudg)
 Contend with mee, yet by *Arcadia's* doome
 Selfe *Pan*, to mee, the conquest would not grudg.
 Begin (young Babe) with cheerefull smile to knowe
 Thy Mother, for her ten moneths tedious paine,
 (Infant) begin; whose Parents wept for woe
 For thee, at bed, nor boord, Goddesse, nor God did daign



POLLIO.



POLLIO.

The GLOSSE.

Sicilian Muses, &c. Heerein hee hath referred to Theocritus the Sicilian; whom in this kinde of verse, hee doth especially imitate: and therefore hee termeth the Pastorall verse, by the title of the Muses of Sicely.

Yet a little higher, &c. For all men delight not in this low staine of Pastoralls.

Of woods albee I sing, &c. Let none wonder, that I sing of great matters, in a homely kinde of verse: For even the woods are oftentimes a fit subiect for a Consul; that is, worthy they are of a Roman Consuls gravity: as Suetonius writeth; that the hills, and woods, were apportioned to Iulius Caesar, in his Consulship, for his Province.

The Perieod and last time, &c. Concerning
E the

the *Sybils*, *Ludovicus Vives* hath spoken largely, upon *Austin*. The coming of our Lord was a thing of such weight and moment, that it was necessary to have it foretold both to *Jewes*, and *Gentiles*, that thereby, who were before his coming, might expect him: these in his time might receive him, and those which came after him might believe him: and therefore, as there were Prophets among the *Jewes*, so were there amongst the *Gentiles*, *Sybils*; that is to say, such as were privy, and conscious of heavenly counsaile. Now *Virgil* did conjecture, that the time of this Prophecy was neere to accomplishment, because diverse of the *Sybils* verses were so composed, as that the first or last letters of the verses, did even point out the very time, or the person: as *Cicero* teacheth in his Divination: & in *Eusebius* there is a *Sybils* Prophecy of the last judgment of Christ set forth in the same manner: which *S. Austin* citeth in his 18 book of the *City of God*.

Cuma, is a Towne in *Ionia* the lesse, where one of the *Sybils* did abide; of which place shee was called *Sybilla Cumæa*.

The Virgin now returns, &c. Peradventure the *Sybils* spake something about the blessed *Virgin Mary*: which the Poet here applies to

to *Astræa*, the Mayden-Lady Iustice; or perhaps shee meanes it of the wondrous Iustice of Christ; and of the goulden age: which also the Prophet *Esay* describes, Chap. 9. *And there shall bee in the last times, &c.*

And Saturnes reigne, &c. In his time men lived in great tranquillity and quiet, with great equality amongst all sorts, without pride, wrath, or envie; such as the people of God (who are to adapt themselves to his commandements) ought to bee indeede.

Now a new Progenie, &c. The descent of the Sonne of God from heaven amongst us, could not by a Christian man, bee exprest more exactly, or in more absolute termes.

Now thine Apollo, &c. *Diana* is termed *Lucina*, of bringing those that are borne into the light: *Apollo* is her Brother; hee prays *Diana* to bee propitious and favourable to the child in his birth, namely in the Kingdom of her Brother, *Apollo*: *Augustus* was thought to bee *Apollo's* sonne, and in a manner was also called by the name of *Apollo*.

And Pollio, then beeing Consul, &c. *Pollio Asinius* was fellow Consul with *Cneius Domitius Calvinus* in the Triumvirate: in the yeare of the Citties building, 714. and before our Saviour Christs birth, 37. yeares.

Grand Moneths: the Moneths of this Great yeare.

T by wondrous grace, &c. Originall sinne shall bee blotted out by the vertue of Christ; as in Baptisme is performed by a true faith in him: hee hath with great reason called it the monument or print of sinne; for originall sinne is a print or *Stigma*, derived to us from our first parents.

From endlesse feare, &c. For Faith in him, who is God, shall exclude all feare of punishment for sinne, whether our owne by a ſuall commiſſion, or hereditary, from our first parents. And here most fitly, the Poet calleth our feare endlesse, because it never ceaseth to vex and torment vs: And in this sort and sense Saint *Austin* in his *City of God*, interpreteth these verses.

The world with peacefull governance, &c. All things are given by the Father unto the Sonne: a speech frequent in the booke of the *Psalmes*, and other mysticall bookes; and againe, The Father hath subdued all things unto the Sonne.

But yet deere Childe &c. Here is described the course of Christs Church, that is, his Kingdome here on earth. For in the Gospell, the Kingdome of God, amongst other meanings signifies

signifies the Church. In the infancy of the Church, without ordinary meanes, or labour, but by the immediate worke of Gods Spirit, there sprung up; (Presents yeelding most fragrant sweete smell, and acceptable favour unto the nostrills of God, (namely so many Apostles, Disciples, and Martyrs, in every place.)

The Goates, &c. Peradventure by Goates may bee meant the Gentiles, who should become in many places (as afterward it appeared) very fruitfull in good workes, and repentance: moreover it may bee hereby meant, that the Disciples and Teachers of the Gospel, did never goe forth, to teach and preach, but they returned with great advantage, in winning of soules unto their Master.

Ne shall the Heard, &c. The Flocke of Christ shall not stand in feare of the Monarchs and Tyrants of the world, notwithstanding all their rage and furie: yea amongst the Princes of the earth, there shall bee incredible Concord, and Peace, without venome of Pride or Envie.

The Cradles-selves, &c. Young children, (as it were new-weaned) shall bee inspired by the Spirit of God, to proclaime the prayses of God, as the young children did, when they

went singing *Hosanna*, and cast the branches of trees in the way before our Saviour Christ, riding to *Ierusalem*.

And herewithall the prayes, &c. In the succeeding ages, by the doctrine of God once settled; by Christs example, and instruction of the Apostles; Piety shall extend it selfe every where, in all parts of the world, not to the bringing in of smal gifts, or mean matters, but even to the gathering in of a large harvest, of corne, wine, and honny. The Iewes shall enter in to the society of the Church, and multitudes of Gentiles: The greene tender stalk of the Gentiles shall by degrees grow yellow and ripe, and from the thornes of humane obstinacy shall bee gathered a sweete, and pleasing Grape; and from stubborne, hard and willfull Ignorance, shall spring the sweet honny, and delicate taste of knowledge and understanding.

Yet some small track, &c. Christianity could not so bee imprinted in the mindes of men, but still some dreggs of ould errours, infidelity, avarice, envie, cruelty, warres, ambition, and arrogance, would remaine unre-mooved, and from hence would afterward arise desire to traffique by Sea to forraine nations, for gaine: from hence it grew, that
men

men, (not trusting one another, and from mutuall hatred and grudges,) did devise the walling in of Townes, and Citties: From hence greedy mindes bethought themselves of ploughing and digging the Earth: All which indeavours of men, and all these things (howsoever in themselves they bee not simply evill) yet mans depraved affection, in the inordinate desire and use of them, is bad.

Then second Typhis, and new Argosie. Theould discommodities and mischiefes, received at Sea by shipping, shall againe returne, and warres, (from whence such infinite calamity hath overwhelmed all mankind.) And here these things may seeme to bee spoken by a kinde of revolubilitie of all things, proceeding from the order, and influence of the starres; and hath relation to theould storie of the Sea-voyage, which *Pelias* made to *Colchos* for the goulden Fleece, which the Ramme bore, that carried *Phrixus* through the Sea. The Ship wherein *Pelias* made his voyage, was called *Argo*, and bare his name, (as here the Poet calls it :) and the Master of the ship was named *Typhis*: In all which severall passages, the *Sybil* prophecies of the troubles, (which should creepe up) by way of allusion: For by *Navigation*, shee inti-

mares that mens mindes should tempt them to venture to Sea, to get wealth and riches. By walling in of Townes, shee intimates warres: by Ploughing, shee foretells the feare of famine: And the better to expresse her meaning, shee reckens up some speciall particulars, in stead of the generalls: As by *Typhis*, wee must understand any shipp-master: by *Argo*, any Navie of ships: by *Achilles*, any Generall, or gre t Commander: and by *Troy*, any other City whatsoever, that might by Enemies bee distressed.

Now when firme age, &c. The *Sybil* heere speakes, either of the blessed estate in heaven, or of the perfection of Christians, in whose mindes is settled unspeakable quiet, and tranquillity, and the true goulden age: For their desires shall not be conversant about worldly matters, neither shall they vse the things of this life, for pleasure or delight of their vaine lusts, but meerely for necessities sake: as we reade of Saint *Paul*, that hee did weave Tents; and our Forefathers in *Egypt* did plough the ground, and applyed themselves to husbandry. Neither shall their affections bee upon these base earthly matters, but their conversation shall bee in heaven, content with any thing, (how meane and homely soever,) that

that may serve their present need: whereby it shall come to passe, that there shall bee plenty of all things in every place, every ones minde beeing so temperately inclined, as to affect nothing out of curiosity, but onely for use and necessity.

The accordant Parce, &c. It may perhaps seeme somewhat too curious, to say, that by these *Parce*, (equall in number to the three persons of the Godhead, (which Christians beleeeve) agreeing in power, and will of destiny) the *Sybil* would understand the three Persons in Divinity.

Run out at length, and let such Age bee made. Either the Destinies said this, answerable to what every man wished might bee; or else they appointed it so to bee: For Christs Kingdome is an everlasting Kingdome without end. Moreover, Fate, is nothing else, but the absolute will and commandment of God, and his expresse word; according to the *Etymologie* which *Palingenius* giveth thereof, *Fatum, quasi Deus sic fatus, or Deus ita fatur.*

Deere Childe of God, loves infinite increase, &c. Nothing can bee more plainly spoken of Christ, then to say, hee is the begotten of God, and the increase of his Father. For of
what

what mortall man or created creature can it bee said that hee is the increase of *love*; who can adde any increase to God? But Christ, beeing God, the Sonne of God, is the Glory of his Father, inasmuch as hee is wisdom and power.

Come see, the world, &c. It is now high time to bring remedie into the world, when as now all things were at the last gaspe, and at the worst, and all mankinde in a poore afflicted state.

Come view the Seas, Earth, &c. All things, not onely men, but even the Angells, yea, even things without sense, did shew their woonderfull joy at the comming of Christ. For as Saint *Paul* saith, the whole frame of the world shall bee thereby freed from the bondage of corruption.

Oh mote I live, &c. The workes of Christ are wonderfull, and unspeakable, and the longest life will be too little to recount them: I would I might but live halfe so long as to sing thy praises: Or the *Sybil* desireth long life, that shee might have the opportunity to write of that worthy subject.

All bee Caliope, &c. Though *Caliope* one of the Muses, helps her sonne *Orpheus*, and *Phaëbus* (the god of Poets, and songs) inspire his son *Lyons* with skill.

Yea

Tea should selfe Pan, &c. Hercin *Virgil* forgets not the *decorum* fitting Shepheards, who thinke more highly of *Pan* the Shepheards God, then of *Caliope*, & *Phabus*. And here hee ends his comparisons, & goes no farther, (as thinking nothing could be more added, having once vouched the Shepheards God, for authority of his vaunt.

Begin young Babe, &c. I make no doubt but these things shal one day infallibly happen, & come to passe: Now yet begin to bring comfort to thy mother with thy comfortable laugh: doe not bee sad or solitary, doe not by thy sadnesse bring sorrow unto her, who hath endured sorrow and pain inough during the ten Moneths, which she bare thee in her womb. But these Months must be taken to be *Mēses Luxares*, not *civiles*

Nor God, nor Goddess, him at Bed nor Boord, &c. The Grammarians make much ado about these two verses. *Vives* upon *St. Austin*, hath spoken somewhat hereof: But shortly, his opinion is, that (by God) here in this place must be meant *Genius*, to whom a Table was dedicate: from whence this Proverb did arise, *Genio indulgere*; when a man was a dainty affecter of curious meats, & made it as it were his whole exercise to eat, he was said to cocker or flatter his *Genius*, that is his appetite. More.

Moreover, by goddesse is meant *Iuno*, for whom a Bed was prepared ready, on which the Childe new borne was suckled. Hereby is intimated, that it is a dangerous sign of death when young Infants are sad, and not apt to laugh, shewing thereby that the *tutelares Dy*, (the Gods who have the charge of young children) doe not favour them: (which so fell out,) for this young Childe of *Pollio's* died soone after it was borne; God himselfe (as it may seeme) not suffering him to live, to whom the Poet of so great authority in those times, did apply those precious prayses which the Prophetesse, (this *Sybil*) had foretould of the blessed Sonne of God. And *Vives* is further of the minde, that *Virgil* did adde these two last verses of his owne making, after the Childes death: (a conceit full of probability.)

THE ARGUMENT OF THE
FIFTH ECGLOGVE.

IN the former Eglogue, Virgil (borrow-
ing his matter out of the Sybils verses,
prophecying of the birth of our Savior) doth
apply the prophecy ver y unworthily to Salo-
ninus. In this Eglogue, out of other of the
Sybils verses, hee sings of the death and as-
cension of the same our blessed Lord; which
as unfully and unproperly hee attributes to
Caius Iulius Cæsar. The Poet here ming-
leth some things of his owne, out of Igno-
rance of the true sense and meaning of the
Prophecie, not knowing how to make it fall
fit with the right application. There bee some
who hold, that under the name of Daphnis
the Poet doth deplore the death of his owne
Brother; but without ground of truth: for
from those verses, The Nymphes did
Daphnis, &c. And after, Now lovely
Daphnis doth admiring sit, &c. They are
the very Prophecy of the Sybil, by Virgil
translated.

DAPHNIS,



DAPHNIS.

Ægloga quinta.

Menal.

MOPSVS, what lets (both skilld in musick) met,) Thee blow thy Pipes, whilst I some ditty sing
Amongst these Elmes, and mixed hazels sett?

Mop. To thee (*Menalcas*) as mine Elderling,

Befits mee yeeld: whether us list encline
Vnder the waving West's uncertaine shade,
Or to this Cave: see, how this wilde-growne Vine
Hatho're this Cave, her tender Impes displayd.

Men. In all our mountaines, (but *Amyntas*) none
May strive with thee *Mop.* but what if hee should prove
Great *Phœbus*-selfe, in singing to outgone?

Men. Mopsus, begin: if any of *Phillis* love,

Or *Alcons* praise, or *Cadmus* brawles thou have:
Begin: *Tityrus* shall keepe our feeding flock:

Mop. Ile try those verses, which I erst did grave
In the greene tender bark of Beechen stock,

And

And scor'd them out in parts by turnes to clay,
Then set *Amyntas* to contend with mee:

Men. Much as soft fallow yeelds to thOlive gray,
Or homely spike, unto the red-rose-tree,
(If I can judge) *Amyntas* yeelds to thee.

Mop. But (Boy) now peace : whilst in this Cave we sitt:
The Nymphes, did *Daphnis* dreery death bemone,
(Yee Hazells, and yee Floods, can witnesse it)
When the sad mournfull mother, (woe begone);

Embracing in her Armes full tenderly
The lamentable corps of her deere Sonne,
Both Gods, and starres appeacht of cruelty:
In all the fields, where Heardes, and Flockes, did wound,

Of none, (as tho) the fedd Oxe driven was
To the coole Rivers : ne, foure-footed Beast
Sipt any water, or once touch'd the grasse:
The *Lybian* Lyons, e'ne their grieve exprest:

The woods, and savage mountaines testifyde
Their sorrow for thy death: why *Daphnis* taught
Armenian Tygres, (in meeke manner tyde)
Them faire submit unto the Chariots draught.

Daphnis to *Bacchus*, Guarlands did devise,
And slender speares to wreathe with Ivie-twine:
Looke how the Vine, is honour of all Trees,
And as the Grape imbellisheth the Vine:

Looke how the Bull is honour of the Heard,
And Corne the glory of the fertile Field;
Ilk, thine: by thee, been graced and preferd:
Soone, as to death, thy fate thee forc'd to yeeld

Selfe Pales, and Apollo, left the Earth,
 The Furrowes, where bigg Bariy wee did fowe
 Vnluckie Lollum, now there hath his birth,
 And the wilde Oate, doth domineering growe.

Steede of the soft-napt, velvet Violet,
 And Daffodillies sweete, (in purple dyde,)
 Th'ungracious Thistle, now there growes, (unset)
 And the base Bramble, with his prickly side,

Bestrew the ground, with leaves (yee Shepheards all)
 And silver Fountaines hide, with shadie gloome,
 Such, Daphnis wills should bee his funerall,
 And fixe this pitaph upon histome.

*I Daphnis in the woods, known to the stars so high
 Shepheard of a Flock so fair, but fairer farre am I*

(Poet diuine.)

Men. So mee thy song, as sleepe on grasse doth queame
 The Travailler, (his weary limbs to drench,)
 Or as coole water of the gliding streame,
 In Summers heat, (his eage thirst to quench.)

Ne, doost thou onely in piping paralell
 Thy Master; but in singing maist compare:
 (Oh bonny Boy) next him thou'lt beare the Bell;
 And though my songs unkempt and rugged are,

Yet, as they becn Ile them by turnes rehearse,
 And mount thy Daphnis to the skies above;

Daphnis;

83

I, to the starres, will *Daphnis* by my verse
Enhance: (for mee did *Daphnis* all gates love.)

Mop. What Gift to mee but halfe so pleasing may?
Leefe Ladd was hee, best worthy to bee sung;
Yea, *Stimacón* to mee, upon a day
These verses prais'd, with his praise-worthy tongue.

Men. Now lovely *Daphnis* doth admiring sit,
Th'unwoonted Portall of *Olympus* high,
And sees the Cloudes, and Starres, beneath his feet,
The joyous Groves, and pleasant Plaines for-thy.

And jolly *Pan*, each Shepheard, and his Boy,
And mayden-crew, of dainty *Dryades*,
Sweete pleasance, and deere joyance shall enjoy,
And shall securely live in endlesse ease.

The Woolfe, from ravin, on the Flock shall cease;
No toiles shall been, th'unwary Stag to kill:
(For *Daphnis* loyes, in sweete accordant peace;)
The rough-hew'd mountaines all the ayre full fill

With accents of their ioy; the Rocks likewise
Sing rusticke Rhimes, in honour of his name:
The very shrubs (*Menalcas*) with loud cryes,
A God, a God, hee is, doo still proclame.

Oh, bee propitious, and thy servants bless,
Behould foure Altars; whereof two to thou,
And two to *Phabus* I will heere address,
And with new milke, fresh strocked from the Cowe

Two Flagons every yeare, I unto thee,
And twaine with iuice of Olives, will pteure forth:

F

Ne,

Ne, store of *Bacchus* fruit shall wanting bee,
To cheere the feast; (which els is nothing worth.)

And wine at *Aruse* (second *Nectar*) made:
By the fires side, if it in winter chance;
Or if in summer, in the friendly shade,
Whilst *Alphabeus*, tripp the *Satyres* dance.

And *Lilium Aegon*, and *Damas* sing:
These duties I to thee will alwayes pay;
Both when my vowes I to the *Nymphes* doe bring,
And when in harvest I my fields survey.

Whilst Bores the Mountaines, or Fish love to haunt
The Floods, and Bees on Thyme delight to tast,
Or Grasshoppers on dew make their provaunt,
Thy name, thine honour, and thy praise shall last.

And as the Husbandman woont yeere by yeere
Their vowes to *Bacchus*, and to *Ceres* pay,
Ilk, they with offerings, fore thee shall appeare,
Yea, thou their vowes shalt binde them to defray.

Mops. (Ah my leefe Ladd) what guerdon peregall,
For like a song as this, can I bestow?
Sith not the bibling streames, which gently fall
Atweene the gritty valleys here below,

Doth adde such pleasure to my lulled minde:
Nor working of the waves against the shore,
Ne, coole, fresh breathing of the Western wind,
(Mee featly fanning) doth delight mee more.

Men. This simple Pipe, Ile give thee (if thou please,)
On it I learnt the song, how *Corydon*,

The faire *Alexis* lov'd: on it likewise
I learnt the Roundelay, which thus begun,

Whose Beasts been these? or been they *Melibes*?

Mop. Meane time, (mine owne *Menalcas*) of my hand
Accept this Sheepe-hooke, which *Antigines*
Full earnestly of mee did oft demand.

Nathless this boon I did to him deny,
(I though of my love, and it, hee worthy was,)
Which as thou seest, is scrude in daintily,
With two neate ioynts, and bound about with brass.





DAPHNIS.

The GLOSSE.

B *Re what if hee, &c.* *Mopsus* was somewhat moved at the naming of a Rivall: but hee answers mildely to him, as to his elder; as if hee should say: It is no great commendation to contend, but to overcome, is all the glory: any man may cope with *Hercules*, but not conquer him.

Mopsus begin: if any, &c. Now the senior speakes in good sooth, and shewes unto him, what subject is fittest for his song: either of the impatiency of Love, or of the excellency of art; or of the zeale to his Country.

Phillis love, &c. *Phillis* was daughter of *Siton*, (the Queene of *Thrace*;) who falling in love with *Demophoon*, King of *Athens*, the sonne

sonne of *Thesens*, at his returne from the *Tro-*
ian warre, desired to have him to her hus-
band: hee tould her, that hee would first re-
turne home into his owne Kingdome, and
settle all things there, and then hee would
come backe and marry her: But staying some-
what longer then she had patience to expect,
what through love and griefe, (conceiving
that hee had cast her off,) shee hanged her
selfe; and was turned into an Almond tree,
without leaves: But afterward, *Demophoon*
returned, and understanding what had hap-
ned, hee embraced the tree, for love of his
sweete heart; which (beeing affected as it
were with joy for the comming of her hus-
band,) instantly flourished, and became full
of leaves.

Or Alcons praise, &c. This *Alcon* was *Her-*
cules companion, a famous Archer, and so
exquisitely skilled in shooting, that hee ne-
ver mist the marke: one tryall of his skill,
was, that hee would set a Ring on a mans
head, and shoote through it, never hurting
the party: hee could cleave a Hare when hee
list with his shaft; and setting up a sword, or
a speare end-ways, right against him, hee
would shoote a headlesse arrow, and hit the
point with the end of his shaft, and cleave it

just in the midst. Vpon a time, a serpent fastned upon his young sonne, at whom *Alcon* drew so steady a draught, that hee struck the serpent through, and never hurt his sonne.

Or *Codrus* brawles, &c. *Codrus* was Generall of the *Athenian* Army, who in the beginning of the warre betweene the *Athenians*, and the *Laconians*, (understanding from the Oracle, that that side should win the day, whose Generall was first slaine,) and finding that the enemy did purposely forbear to assault him, hee put himselfe into poore clothes, and so went disguised to the enemies Camp, where hee fell to quarrelling and brawling with one, and an other, who (judgeing him by his homely habit) slew him; (by this meanes hee making way to that Oracle:) for in that battle the *Laconians* were discomfited, and lost the field.

The Nymphes did *Daphnis*, &c. Hee brings in the name of *Daphnis*, either for that hee was some delicate young youth, son of *Mercurie*; or else for that hee was some man of esteeme in *Sicily*, for his wealth in Land and Cattle: to whom some Authors attribute the first invention of Pastorall verse. Therefore hee saith, that nature it selfe generally in all things, did condole the death of our Savi-
our

our Christ: first, the Nymphes, (that is) the heavenly spirits and powers themselves.

Yee Hazells, and yee Woods, &c. The heaven, and the inferiour creatures did testify by their motion, and perturbation, the great sympathy of the superiour powers, wherewith they were affected.

When the sad mournesfull Mother, &c. After mention of the Gods, hee presently adds *Rome*, which is their Mother next to the Gods.

Both Gods and Starres, &c. This is spoken after the manner of the Heathen: a course with them usuall; but of Christians to bee abhorred; for when *Iupiter* their god did not answer them in their desires, to their content; they would obraid him of cruelty, and savage disposition. But our *Iupiter*, (the true *Iove* indeed) doth with great resolution, both begin, and end all things at his pleasure, and of them doth most sweetly dispose in his best time and season.

Woe: keepe or abide.

As the, of none the fed Oxe, &c. Heerein hee intimates the great consternation and dismay of the Shepheards, that is, of the Apostles of Christ, and the cessation of the doctrine of the Gospell, by the death of Christ:

so that, there neither were any to teach; nor the auditors that were, would harken to what was taught; the mindes of all were so perversly alienate from the meanes of savation.

As the: then, or at that time.

The Lybian Lyons, &c. Even Lyons, that is, most fierce and salvage Beasts, and farthest from all sense of humanity, did lament the death of Christ: Many (to weete) of the Jewes, and Gentiles; as the *Centurion*, and *Pilate*: and others, who returning to *Ierusalem*, testified their griefe, by smiting their breasts.

The Woods and Mountaines, &c. Perchance heerein the Prophecy of the *Sybil* hath allusion to the renting of the stones, the opening of the graves, and the earthquake, at the time of our Saviours giving up the Ghost.

Armenian Tygres, &c. Christ was the author of a new, and everlasting Religion, and thereby did bend the stubborne and untamed neckes of the most fierce Tygres, inforcing them meekely to submit unto the yoke of his lawes and commandements. By Tygres heere is meant, such worldly Tyrants, as live altogether like these brute creatures, rather then men: and yet, Iesus Christ, by the inward working of his grace, can bring this impossible-seeming worke to passe.

Daphnis

Daphnis to Bacchus, &c. *Servius* saith, that these words have relation to the history of *Cesar*; because hee first did institute the sacrifice, and feasts to *Liber*, that is, to Father *Bacchus*. But (saith *Vives*) I doe not remember to have read this in any other authour, neither is it likely, or probable; forasmuch as there were in *Rome* feasts to *Bacchus*, before *Cesars* time: But I will hould my order in glossing, which I have propounded to my selfe: hee seemes therefore especially to mention the sacrifices to *Bacchus*, for that antiquity did beleeeve that they were available, for the purging of soules; and for that reason, gave him that title of *Liber*, which signifies free, because hee doth free the minde from cares and molestations.

As the Vine is honour, &c. Christ is the head and glory of all spirituall creatures.

Bestrew the ground, &c. After Christs resurrection, did follow a renewing and repaire of all things, and new joy was declared to the Shepheards, namely to the Apostles, whom God appointed as Shepheards of his Flock.

Such Daphnis wills, &c. The tombe of Christ is the perpetuall remembrance of his death, which the Church hath evermore in sight: for what is a tombe, but a monumene of death?

And

And fixe this Epitaph, &c. This shall bee the superscription of the death of Christ.

Epicedion, is a mournefull song made before the body bee interred.

And

Epitaphion, a funerall song, after buriall.

I Daphnis in the woods, &c. Write not upon him as on other dead mens tombs: Heere hee lyes interred: For Christ now liveth not in earth onely, but is acknowledged above the starres, and deerely loved of men, and Angells.

Well knowne unto the starres, &c. The Son of God descended from heaven to become man; after hee beeing man, ascended from earth to heaven: Therefore Christ as hee was man, began first to bee knowne upon earth, and so from thence the knowledge of him reached up into heaven.

Of a Flock so faire, &c. Christ beeing most faire, pure, and good, nay beauty, purity, and goodnesse it selfe, doth admit none into his Kingdome, and unto his pasture, but those who are faire, & pure, and good. *Iddio fa suoi al suo esempio: God frames his to his owne sample & patterne.* And hee makes onely them such, who doe with a'l readines commit themselves unto him to bee by him reformed and refined

refined. Christ hath chosen out Angels, and holy men: These are the Cattle of the Shepherd, who is incomparably more faire, and beautifull, then any the best creatures, (in whose lipps grace is diffused.)

Poet divine, &c. If a song upon *Casars* death, (beeing otherwise bitter to the friends of *Octavian*, and hurtfull to many, to none profitable) was so acceptable to a Shepherd, how pretious ought the remembrance of Christs death to bee to us, from whence redoundeth everlasting salvation to all mankinde?

Queme: please: a Saxon word: *Spencer*.

For mee did Daphnis allgates love, &c. This cannot bee meant of *Virgil*; who (I verily thinke) (saith *Vives*) was never knowne to *Julius Caesar*, nor scarce ever seene. For *Virgil* was but a Childe at the time of *Casars* murther: neither did *Cicero* ever see or heare any of *Virgils* workes, seeing *Cicero* outlived *Cesar*, not above two yeares: and therefore it is a meere fiction, which I know not who writes in the life of *Virgil*; as likewise many other things are taken upon report from the hearelay of others, that *Cicero* protested of him, in these words,, *Magna spes altera Roma*. Therefore they are spoken in the person

person of *Menalcas*, who was elder then *Virgil*.

Alcates: also.

Now lovely Daphnis, &c. The *Sybil* hitherto sung the death of Christ, here shee prophesies of his ascension, and of the eternity of his kingdome in heaven. Christ in his humanity beeing received up into heaven, doth rejoyce to behould all things subdued unto him: according to that which heerein wee are taught in the holy Scriptures.

And sees the clouds, and starres, &c. All things both in heaven and earth.

The ioyous Groves, and pleasant, &c. By Christs ascension into heaven, abundant great joy hath flowed downe, upon the Apostles first, (by the sending of the holy Ghost;) then after, upon all men in generall: for by his ascension, hee hath ledd our captivity captive, and given gifts unto men.

The Woolfe from ravin, &c. The peace of Christ is hereby meant, which subdues all sense and motion of the superiour over the inferiour; of the wilde beast, against the tame; of the crafty against the simple; charity making an equality every where, and causing all things to bee safe and secure.

For Daphnis ioyes in sweete, &c. Charity is the speciall commandement of Christ; and Peace his Inheritance.

The

The Mountaines, &c. The holy Ghost, saith Saint Paul, is diffused in our hearts by Iesus Christ; and beeing fullfilled with this joy, wee come truly to understand Iesus Christ, who he is, and acknowledge him to bee God. For no man saith, that Iesus is the Lord, but by the holy Ghost, and the Gospell. Blessed art thou *Simon Bar-ionas*, because flesh and blood hath not revealed this unto thee, but my Father, which is in heavē. By the Mountaines, is meant the Bishops, and chiefe learned men of the Church, and otherwhere; by Rockes, is meant, the inferiour sort; by shrubbs is meant the common people: All doe openly professe and adore the divinity of Christ.

A God, a God, hee is, &c. To the afflicted minde, for the sad and lamentable death of Christ, it is said: VVhy doost thou weep? Bee of good comfort, for hee is a God: why doost thou seek the living amongst the dead? Hee is God that lives for evermore. From hence comes joy into our hearts, and great hope of blessednesse. All which in the next verse is prayed for; namely that hee would confirme his happinesse, and ratifie that which by his expresse commandement, wee promise to our selves concerning him.

Oh bee propitious, and thy servants, &c.
 VWho trust in thee, who with all their indea-
 your doe cleave and adhere unto thee, and
 doe fly to thy patronage, as to a safe *Assylum*;
 and make them absolutely thine, whosoever
 call upon thee for helpe.

Behould foure Altars, &c. Perhaps *Virgil*
 adds this after the custome observed of
 the heathen: and hee very often mentions
Apollo, either in respect of the Pastorall verse,
 or for that hee is the God of all Poets, or els
 having respect to *Augustus Caesar*. But if hee
 tooke these verses out of the *Sybil*, heereby is
 meant worship due to the humanity of *Christ*
 under the person of *Daphnis*; and to his di-
 vinity under the person of *Apollo*. Therefore
 it is that hee useth this word *Ara* to *Daphnis*,
 and *Altaria*, to *Apollo*: forasmuch as *Ara*,
 are used, to those who of mortall men were
 made Gods: *Altaria*, dedicate to those who
 were the supreme and chiefe of the heavenly
 Gods. Moreover *Christ* is the true *Phæbus*,
 that is, the Sunne of Iustice and Righteous-
 nesse.

Ne, store of Bacchus, &c. *Christ*s feasts are
 not after the manner of such as are dead, so-
 lemnized with griefe, in silence, and mour-
 ning, but with joy and rejoycing, as of one
 living

living and reigning, and mediator of our everlasting peace, and grace with his Father.

These duties I will, &c. The remembrance of Christ, & his holy worship in the Church shall never end, so long as mankinde and nature have any being. This is, saith St. Paul, the Cup of my new and eternall testament, so oft as yee shall eate of this bread, and drink of this Cup, yee shall shew the Lords death, till hee come.

Their voves to Bacchus, and to Ceres, &c. As to the most usefull Gods for the sustaining of this mortall life; (without which man cannot propagate, and preserve their kinde,) so they shall offer their voves, and other duties of devotion to thee: and thy power to grant or deny suites made to thee, shall bee no lesse then theirs.

Natlesse: nevertheless, or notwithstanding.

THE



THE ARGUMENT OF THE SIXTH EGLOGVE.

THis Eglogue intreateth of sundry secrets, namely, of the first beginning of all things; and of the divinity of the Heathen. Heerein the power and verue of the Muses is deciphered, whose Knowledge reacheth to all things. They celebrate the Gods, and preserve the memory of the Heroes, and noble Personages, as Gallus, and Varus, &c. They also pierce into the nearest secrets and mysteries of nature, (whereof they haue their denomination) *Ἀπο τὸ μυσταδα*, which signifies to search, or (by searching) to know: forasmuch as they haue the knowledge of all things. Therefore the opinion of some, (unskillfull and unlearned) is ridiculous, who imagine, that onely the skill of songs & verse belongs to the Muses, seeing that a Muse properly is the knowledge and skill of all things, both humane and diuine, (as Virgil declares, lib. 2. Georgic.)

S I L E



S I L E N V S.

Egloga sexta.

First my *Thalia* daign'd in *Siracusan* verse
 To play: ne, 'mongst the woods blusht to converse:
 (When Kings, and Arms I sung,) *Cynthis* mine care
 Twicht: and this Item whisper'd, doost thou heare?
 (*Tityrus*) a shepheard, his flock fat must feede,
 And homely Hornpipes, carroll on his Rheede:
 Now (sith great *Varus*) many may bee found,
 That can thy praises, and dread warres resound,
 My *Muse* in tune to my small Pipe Ile set:
 Ne, I (unbidden) sing: if any yet
 These songs delight to reade, my *Tamarisk*,
 And euery wood shall *Varus* sing of thee;
 Ne, any lines to *Phabus* gratefull bee,
 As which beare title of brave *Varus* name.
 (*Pyerian Muses*) now begin the same:
 The Ladd *Mnasalus*, and young *Chromis* spyde
 All in a Cave, *Silenus* (gaping wide)
 His veines all swell'd, (as woont) and fast asleepe,
 With wine which yesterday hee gussed deepe:

G

(Slept)

(Slit from his head) his Garland off did lye,
 And his great tankard (handle-worn) hung by:
 Now (for the dotard, had with hope of song,
 Them oft deceivd) they seize him all among,
 And with his own-selfe Garlands, fast him brayld:
 (They fearfull standing) *AEgle* him assayld;
 (*AEgle*, mongst all the *Nayades* most fayre)
 And all his front, and temples doth besmayre
 With *Mulberry* bloody-Iuice: with this hee wakes:
 And scorning their abuse, why Sirs, what makes
 You bynd mee thus (quoth hee?) Lads, set mee free,
 And think you blest, that mee you might but see:
 Call for what songs yee please: songs, your reward
 And other guerdon Ile this Nymph award.

Eftsoones, hee to his songs himselfe addrest:
 Then mote yee see the Faunes the measures tripp,
 The Beasts doe leape: the rigid Okes doe skipp,
 Their curld branches, capr'e in the ayre:
 For, of *Parnassus* mountain, the sole heyre
Phæbus is not; nor *Orpheus* th'only hee;
 Whom *Ismarus*, and *Rhodope* admire:
 And first hee sings, how seedes of ayre, and fire,
 Water and earth, from that vast Chaos, were
 Vnited first: then from these Elements
 How th'infant wor'd, and all things did commence:
 How th'Earth woxe firme: and *Narcus* confin'd
 Within the Seas: how all things in their kind
 Received forme, successive by degrees.

Then how amaz'd the earth stands, when it sees
 The new-Suns radiant Beames: and clowdy towres
 (Exhaled high) now melting into shovvres:
 And vwhen the vwoods in green, vvere first arayd,
 And vwhen strange Beasts, the uncooth mountains strayed

The story then of *Pyrrha's* stones, again,
 Hee doth recount: and of *Saturnus* raign:

The Fowles of *Caucasus*: *Prometheus* theaſt,
Of *Hylas*; and the fatall ſtreame; (where leaſt)
The woefull Mariners, him lowd deplore;
That *Hylas*, *Hylas*, ecchoed all the ſhore:

Then fortunate, (if heards had never bee)
Hee comforts in his ſong, *Pafiphae*,
For loving of the ſnow-white-Bull, (alack)
(Ah hapleſſe Dame) what fury did thee rack?

The *Prasides*, the fields, and forreſts ſtreawd
With falſe-forc'd lowings; yet were not ſo leaw'd
With luſt of Beaſts, unkindly to bee caught;
(Though on their neckes they fear'd the yoke, & fought
And ſealt for horns, in their ſmooth foreheads oft:
(Poore ſowle) now roming 'mongſt the Hills aloft;
Whilſt, all among the Daffodillies ſoft,
(Streaking his white-lithe-limbes, under ſometall
Black-Holm-tree) hee, or upward doth recall
Into his tender Cudd, the pallid hearbs,
Or woos ſome ſweete-heart in the goodly heards.

(*Diſſeian Nymphes*) yce Lady Nymphes of woods)
Shut up the Groves; ſenſe round the Forreſt-bracks,
Enaunter I eſpie his ſtragling tracks:
The pleaſant Graſs, (I muchil am aſeard)
Or ſome, or other Heyfer of the heard,
May to *Corsinia* this Bull perſwade.
Then hee purſues the ſtory of the Maid,
(Erſt of th' *Hesperian* fruit inamoured)
Then *Phaetons* ſiſters hee invelloped,
With bitter Alders-hoary-barke-around,
And tall ſtraight Trees, them planted in the ground.
Then did hee ſing, how *Gallus*, (wandring by
Permeſſus ſtreames,) one of the Siſters nine,
Ledd him to thoſe *Aorian* hills divine;
How, *Phaebus* traine, (all riſing up) did bow,
And lowly-lowted to the Man: and how

Good *Zinn*, (with his hayre embrav'd so trim
 With flowres, and bitter *Appium*) to him,
 In divine verse, these lines did dedicate.
 Hould heere: these Pipes the *Muses* thee present,
 Which whilome they to ould *Aserus* lent:
 Whose charming musick (from the Hills above)
 Tall Ashes from their stations wont remove.
 These shall derive the first originall
 Of the *Crynæan* wood to thee; that so
 Then it, no wood, may please *Apollo* mo:
 What should I speake of *Scylla*, *Nysus*-Chyld?
 Who, in the Gulfe, the *Gracian* ships turmoyle,
 Whilst round about her Belly (white as snow)
 Fowle monsters, ever howling, (as some show)
 Th'amazed Mariners (alack for feare)
 With Sea-dogs (mercilesse) in pieces teare:
 Or how hee tould of *Tereus* changed shape,
 The feast which *Philomela* for him makes,
 The course which in the wildernesse hee takes,
 And (loth to part) (poore man) how hee did fore
 And long, his owne deere dwelling hoverd o're:
 And all what ever *Phæbus* erst did preach
 In blest *Eurota's* hearing, and did teach
 The Laurels for their Lessons, hee did sing:
 Which did affect the valleyes in such sort,
 That they his songs unto the starrs report;
 So long till Evening-*Vesper* warning gave,
 The sheepe to number, and them drive to fould,
 And (maugre *Olympus*) from the Earth, his course did
 (hould.

SILENUS.



SILENVS.

The GLOSSE.

THALIA: One of the three graces, whom the Poets supposed to bee *Jupiters* daughter, and inspired men with delectable speech, and sweete pronuntiation.

In Siracusan verse, &c. The sense of these verses I take to bee this. *My Thalia*, (that is the Muse which hath preheminance over the fields) did first daign to sport in *Theocritus* his verse, applying it selfe first to sing of Country matters.

Cynthis mine eare, &c. That is, *Apollo* put him in minde of his duty, and very fitly doth the Poet heere mention the Eare to bee touched by *Apollo*; because as the forehead is consecrate to *Genius*, the fingers to *Minerva*, the knees to *Misericordia*, to the Eare was consecrate to *Apollo*. G 3 *Cynthus*:

Cynthus: was a Hill, where *Apollo* and *Diana* were borne: and thereof hee was named *Cynthus*, and thence *Cynthia*.

Great Varus, &c. *Quintilius Varo*, (General of the Roman Army,) having often overthrowne the mighty Armyes of the *German*s, at last lost a famous Battell, against *Arminius* the *German*: whereat hee conceived so hearty a grief, & indignation, that hee slew himselfe, not abiding to outlive so great a disgrace, as hee conceived for this overthrow: (but this hapned after *Virgil* was dead.

My Tamarisk, &c. Thou shalt bee remembered, so long as these my *Bucolicks* shall bee read in the world.

Pyerian: *Pieris* is a Hill in *Thessaly*, dedicate to the *Muses*, of which they are called *Pyerides*.

Anasylus, and young Cronis, &c. By these twaine, the Poet meaneth himselfe, and *Varus*; to whose honour hee did compile this *Eglogue*. They were two *Satyres*, so named; to whom hee also joyneth a young *Lass*: describing thereby the sect of the *Epicures*, at the full; which sect teacheth, that perfection consisteth in pleasure, without which nothing can bee absolute, and pleasing. And in this *Eglogue* *Virgil* doth purposely treat of
the

the Epicurean sect, and doctrine, which both himselfe and *Varus* had learned of *Syron*, and so brings in his Master *Syron*, speaking under the person of *Silenus* unto them: and it is said, that *Virgil* did not devise this of *Silenus*, as a fiction of his owne, but did onely translate it out of *Theopompus*; who reports, that King *Mydas* his shepheards found this *Silenus* on a time lying drunke, and fast asleepe; in which case they bound him: Afterward (his bands loosing themselves without helpe) hee resolved divers questions propounded unto him by the King, in naturall Philosophy, and Antiquities: some say hee was the sonne of *Mercury*, some of *Pan*, upon a certaine Nymph, others affirme him to bee born of drops of blood, issuing from heaven.

Silenus fast asleepe, &c. Stories make mention of two famous men, and of great antiquity of this name: one was schoole-master and tutor to *Bacchus*: the other long after him, and a great wise man, in the time of *Cyrus*; whose sage saw, that was to *Cresus* the *Lydian* King, *Optimum non nasci; proximum cito mori*. *Bacchus* is the Poets god, as well as *Apollo*: and *Parnassus*, the Hill of the Muses, hath two tops, one sacred to *Apollo*, the other to *Bacchus*. Now Poets are crowned

with Garlands of Laurel leaves, (which is *Phebus* tree,) and with Ivie leaves, (which is *Bacchus* tree.) Therefore by *Silenus*, (*Bacchus* his Master,) wee must understand the Muse it selfe, of whom *Bacchus* (the Poets god,) is secretly instructed. And for this it is, that they say, that this Eglogue doth exceede the matter of a Pastorall.

His Garlands, &c. That is, in that age all care and regard of humanity, and honour, and praise by Poetry, was laid aside; sith no man did esteeme it, or cared to be crowned with the commendation thereof.

With hope of songs, &c. VVee must never cease our paines, in attaining of skill and knowledge; if our first Indeavours succede not, wee must not give over, but let on againe, and againe, knowing that diligent labour at last brings all to good effect: according to that, *sister pulsanti nemo respondet, abire non licet: argendum est.*

With his owne selfe Garlands, &c. The beauty and delight of learning did so inamour the truly generous mindes, that they did even by violence force the Muses to abide with them, giving them no rest, but even waking them out of their quiet sleepe, to teach and instruct them: some out of an e-
gre

gre desire of glory ; some other more noble, out of an endlesse and covetous longing to attaine knowledge : For Guarlands have relation to the honour due to Learning ; whether it bee the beauty of knowledge, or the desire of excellence.

Egle came to helpe, &c. Soft and effeminate desires doe intermixe themselves with all manly and worthy mindes ; which desires doe seeke for learning, knowledge, and good quality, not for their owne sakes, or for the beauties of their excellent vertues, but for gaine, or some other sinister respect.

Nayades, feigned by the Poets to bee the Nymphes of the waters.

With Mulberry bloody iuice, &c. The young Ladds binde and hould down *Silenus*, but the Lasse scoffs him, and indeavours to make him ridiculous to others : Noble and generous mindes, by care, and their best industry, doe adorne the Muses, and detaine them with them ; when as base people, and abject mindes doe dishonour and abuse them, aiming at nothing so much, as how to expose them, to the scorne of the vulgar. And whereas the Ladds waken him to heare his melodious voice, the Lasse laughs him to scorne ; it teacheth the contrary entertainment, which
Learning

Learning finds in the world: as beeing received with all manner of grace, and solemnity, amongst the true and ingenious spirits, whereas base, and vile degenerate persons, accept them onely for gaine and pleasure.

Bloody iuice, &c. This kinde of tree bare a white fruit at first, and likewise the fruit yeelded a white iuice; but *Pyramus* and *Thisbe*, having appointed to meece at this tree, and afterwar'd killing themselves under it, they say, that the Tree, (beeing tainted with the blood which sprinkled from their wounds,) hath ever since retained the colour of blood, both in her fruite, and the iuice.

The like mutation is reported of the Rose, which was also at first white; but so it hapned, that (*Venus* running by the Rose bush, and accidentally scratching her tender foore, it bled;) for which the Rose hath ever since been redd; (as blushing for shame of such her rudennesse.)

Inough is yee, &c. It is enough that yee have found the Muses: They shall not henceforth fly from you any more, but willingly and gently they shall apply themselves to teach you whatsoever you desire.

Call for what songs yee list, &c. You men of understanding shall receive knowledge of
what

what kinde soever you shall make choice to bestow your time in. This shall bee the reward of your labours. But the effeminate mindes, shall have money, and sordid gaine, as the recompense of all they seeke after.

The Beasts did play, &c. Learning doth tame and mollifie rude and brutish mindes, making them plyant and subject to order and reason.

Faunes and Satyres were the gods of the woods: a kinde of Monsters, with heads like Men, and bodies like Goates.

Ismarus, and Rhodope, &c. Two Mountaines in Thrace, (the Country where *Orpheus* was borne.

The rigid Oakes, &c. Heere hee seemes to allude to those things which are reported of *Orpheus*. *Cicero* in defence of the Poet *Archia*, saith, the woods and wildernesse doe answer to the voice, and oftentimes the savage beasts are perswaded, and stand at gaze, at the sweetnelle and delight of Musick.

For Phœbus is not, &c. Indeed *Phœbus* and *Orpheus* sing sweeter; but there is more learning, and knowledge of matters worthy a mans understanding in *Silenus* his song, and therefore more delight therein.

For why hee sang, &c. Hee taught and opened

pened the causes, and first principles and originall of things; (a matter most pleasing and delightfull,) out of the most abstruse and hidden points of Philosophy; heere needes no Allegory. Onely it teacheth that such kinde of subject, (containing learning and knowledge, and wise Philosophy,) ought truly and of right to bee the matter of a right Poets pen.

The story of Pyrrha, &c. Servius heere moves the question, why the Poet, (leaving the learned and wise discourse of the worlds originall, and such like things,) sodainly passeth to the narration of fables. To which hee answers, that either it is, because heerein hee houlds himselfe to the Epicurean manner, (which sect doth evermore purposely farse the most serious matters,) with some pretty pleasant passage, or other; or for that hee did apply himselfe to the nature and disposition of youth, whose mynds are wonderfully inclined and apt to bee made bend, and relent with fables, which affoord matter of admiration: for Fables were first invented, to delight and refresh the hearts of men; Now the fable heereof was this. *Jupiter* (hating the Gyants of the Earth for their cruelty, and so likewise (for their sakes) all their posterity,) drowned

drowned all the whole earth; except *Pyrrha* and *Deucalion*, who escaped the deluge, upon the huge mountaine *Athos*. These two (by *Themis* instruction) by casting stones behynd them, did thereof repaire mankynd againe. Some report this fable, and the cause of the deluge otherwise, and that *Pyrrha* was daughter to *Epimetheus*, and *Deucalion* sonne to *Prometheus*: & that on *Parnassus* hill, they increased mankynd againe. As also that the meaning of this fiction is, that those few, who escaped to the topp of this hill, (during the deluge, hiding them amongst the bushes, and rubbish of these rocky places,) and arising from thence afterward, were said to bee made of the stones, which (upon the forsaking those strong places) they left behynd them. Moreover there were two generall deluges, whereof stories report, one in the reigne of *Ogiges*, King of the *Thebans*; the other in the time of *Pyrrha*, and *Deucalion*. And by these deluges is morally signified the alteration and mutation of times.

The Fowles of Caucasus. That is, the Eagle which fed upon *Prometheus* his heart, upon the Hill *Caucasus*.

Prometheus theft. The Poets feigne that this man made men; (induced thereunto,) because

because hee was the first who devised the making of Images: and they feigne that hee went to heaven, and stole fire from thence to inspire his men with life: at which *Jupiter* being sore displeased, bound him to the hill *Caucasus*, and there set an Eagle to tyre and gnaw continually upon his heart.

The meaning of all which, is this: *Prometheus* (according to the Etymology of the name) was a very wise man: for *Prometheus* is derived *απο της προνοιας* that is *Providence*. Hee was the first; who taught the *Assyrians* the art of Astrology. To which knowledge hee attained by observing the stars on the high Mountain *Caucasus*; where with great study, and continuall paines, hee did carefully and diligently frequent. Now this Mountain in *Assyria* is so high, that it is said to reach almost unto the stars, so neere, that upon it hee did observe, and descry the greater stars, together with the rising and setting of them all, in their severall seasons and times.

And whereas an Eagle is said to eate his heart, it hath relation to the curious scrutiny, and deepe contemplation of his studious mynd, ever busie, in beating his braines, for the finding out of the motions of the stars,
and

and celestiaall Bodies: (the same word *ἄχος* signifying in Greeke, an Eagle, and Carcullnesse.) And because by wisdom, and wondrous Prudence and understanding, hee effected this by the help of *Mercury*, who is the God of wisdom and reason among the heathen: therefore hee is said to bee bound, by *Mercury*, to the Rock *Caucasus*: alluding to the custome of great students, who sit so close and continually at their bookes, as if they were even tyed to their seates: Hee found out also the reason of the Lightning, and taught it unto men: And thereupon sprang that part of the fable, which saith, hee stole fire from heaven. For by a secret art, which hee taught them, posterity learned how to draw fire from heaven; which proved very usefull to man, whilst it was used to a right end: But after once men abused it, it turned to their destruction; as wee reade in *Livy*, of *Tullus Hostilius*, who was consumed with all his whole family, by that kynd of fire: and yet wee reade of *Numa Pompilius*, that hee used it with very good successe, imploying it onely in the sacrifices of the gods. And this gives occasion to that part of the story, which saith, that the gods beeing angry at the stealing of fire from heaven, sent downe

downe diseases and Plagues upon the earth;
in revenge thereof.

Thus much *Servius*.

And next of Hylas, &c. This young man was the son of *Theodamus*, and companion to *Hercules*; who in his journey to *Colchos*, going to land in the woods of *Misia*, and sending *Hylas* to the River *Ascanias*, to draw him some water, *Hylas* (overreaching himselfe,) fell into the River, and was drowned: whose losse *Hercules* tooke so impatiently, that not knowing of his drowning, till long after, hee travailed all over *Misia*, in quest of his deere *Hylas*, ever crying out and calling him by his name, all the way hee went.

And fortunate Pasiphae, &c. The sense of this seemes obscure, heere hee brings in *Pasiphae* comforting, and as it were blessing her selfe from the love of the Bull: So that the words following, (*ah haples Mayd,*) seeme to bee her owne; in which words shee comforts her selfe, about the absence of the Bull, raxing her owne furious lust; yet in the second person, (which beares more weight, and seemes to bee more passionate,) the like manner is that where *Corydon* bewailes his misfortune in the second person, as more forceable to expresse his passion. But presently

lently shee pursues her speech in the first person, in these words, *If this Bulls stragling tracks I chanceto (py, &c.* That is, if he should chance to come hither and attempt mee, I pray let mee intreat you to shut up all passages to prevent his coming: seeing perchance hee will come, though not purposely, yet casually, as hee followes some beautifull Cow or other of the Heard, whom hee hath undertaken; or seekes after some more delicate pasture. Therefore restrain him within the woods, that the fury of this filthy Love, may at least by absence bee asswaged, and not bee farther provoked, or inflamed by behoulding.

Servius upon this passage glosseth thus: The Poet (saith hee) may seeme to excuse her mildeede, as having committed this foule fault, by inforcement rather of Fortune, and destiny, then of her owne disposition: and therefore, (out of his pittie, and tender commiseration of her,) hee cries out (*Ah haplesse Mayd*) comforting her herein, and alluding to the cause, that inforced her to this action: For so it hapned, that *Venus* beeing infinitely angry with *Sol*, for bewraying to the world, her adulteries, with *Anchises*, or

H

(as

(as some say) with *Mars*, or rather with both: in revenge posselt his daughters mynds with monstrous desires, to abuse their bodies with unhonest and unnaturall lusts: To as did *Cyrce*, *Medea*, and this *Pasphae*. And in this sense hee calls her unhappy; and that in this kind of lamentable madnesse; others were lesse unhappy, in that they thought themselves to bee very Beasts indeede; whereas shee, though shee knew her selfe to bee still a woman, yet shee doated so through extremity of lust and passion, as (against her reason, which she still retained,) to follow a Bull:

What madnesse thee bewitcht, &c. In these words hee seemes rather to chide, then to comfort her: perhaps giving it as a rule, that the office of a true Comforter, is to mingle (as hee sees cause) sharp reproofes, and as it were, vinegar with his oyle, (allbee it to a mynd that may seeme halfe overtaken with sorrow.)

But the Poets ground this fable of *Pasphae* upon a true story, as they most commonly doe in all the fictions which they have left unto the world. For the truth is, shee was wife to *Minos*, King of *Crete*; and as *Servius* saith, falling in love with *Taurus*, Secreta-

got her with Child of two Twyns, whereof one was like *Minos*, and the other like *Taurus*. And this was the cause that gave first occasion to the Poets to fable, that shee was in love with a Bull, and suffered the Bull to have carnall copulation with her, within a wooden Cow, made by *Dadalus*, and that shee was thereupon delivered of a Monster, halfe a man, and halfe a Bull, which (according to the shape partaking of both natures,) they named *Minotaurus*, intimating therein the foule play which shee used therein with the Kings Secretary, by allusion to both their names joyned in one.

The Præides, &c. These were daughters of King *Præus*, and the faire *Stenobæa*; or as *Homer* saith *Antiope*; who for preferring themselves before *Juno* in beauty, (or as some hould, beeing her Maydes of honour, adventuring to take the gould from her rayment, and convert it to their owne use,) were by the Goddess, (beeing heereat extremely incensed,) distracted in their mynds; so that (conceiving themselves to bee Cowes) they strayed up and downe, lowing amongst Fields and Forrests, beeing fearefull to come neere any mankinde, least they should bee put to draw in the plough. Now the Cohe-

herence of this example with that which went before is this: That howsoever these distracted poore Ladies were so deprived of their reason, as that they did verily beleieve them to bee Cowes indeede, and in very nature, and their fancies beeing so destroyed, as that their behaviour was now in every thing answerable to that conceit which they had of themselves, yet none of them in these their bestiall imaginations, were so transported, as to long and to lust after the unkindly company of the savage Bulls, as *Pasiphae* did: And therefore her lust was monstrous, and so much the more monstrous, and foule, because shee still retained both her outward shape of womankind, and knew herselfe to bee still a humane creature, injoyed her right senses, and was in her right mind, all the time that shee was overtaken with this kind of lust: so that her madnesse was beyond expression, and skill of man to conclude, from what ground it might proceede.

Dictæan Nymphes, &c. They were so called of *Dictis*, a Mountaine in *Creta*, where they used much to haunt: and heere (as *Servius* saith) *Pasiphae* did first fall in love with *Taurus*.

Ensaunter: least that.

Then

Then Phaetons Sisters, &c. Phaeton was son to Phabus, begotten of faire Clymene: who instantly intreated his Father to give him leave to rule the charriot of the Sunn for one day, which with much importunity, and great unwillingness Phabus at last granted. But (not able to governe the unruly Iades,) they run away with the Carr, and overthrew it, and set the whole world on fire. Whereat *Jupiter* beeing sore afraid to bee burnt likewise, and to bee fired out of his Kingdome, struck Phaeton with lightning, and threw him into the River *Padus*, in *Italy* now called *Po*: for which untimely and unfortunate death of their brother, his three sisters, *Lampetia*, *Phaetusa*, and *Lampetusa*, grieved so extremely, that the Gods (in ruth of their incessant weeping and dreriment,) turned thē into Alder trees, which ever since, delight most and thrive best in moist and wet places.

Invelloped: cloathed, or wrapped about.

Then did hee sing how Gallus, &c. In all this whole tract, there is nothing spoken more sweetely, or sung with greater influence of the Muses then this, wherein the admirable praise of *Gallus* is set forth: who was himselfe a renowned Poet, of whom *Virgil* makes

mention in *Alexis*, and after in *Gallus*.

Lowly lowted: did make obeisance down to the ground.

Permessus: a delicate River in *Boeotia*.

Into the Aonian Mountaines did him leade, &c. The study of one science and art, drawes and leades a man by degrees, to the knowledge of others.

And how the Attendants all, &c. The very Muscs-selves, did admyre *Gallus* his witt; which they once perceiving and thoroughly understanding, they fell in love with him, shewing themselves courteous, affable, and very friendly unto him.

In divine verse, &c. Hee calls the verse divine for the excellence thereof, either for that hee was some great *Heros* the sonn of *Calliope*,) or because (as saith *Servius*) hee was a kind of Prophet, and a diviner of things to come.

Which erst to ould Ascreus, &c. *Hesiod*, the Greeke Poet, borne in *Ascrea*, (a towne in *Boetia*, neere to mount *Helicon*) was of that townes name, surnamed *Ascreus*.

These shall derive, &c. } The wood Gry-
Of the *Grynean* wood, &c. } nea is in *Ionia*,
dedicate to *Phabus*. Of this wood, and of
this wood, and of the workes done therein,
(namely

(namely of the Prophecy of *Mopsus*, and *Calcas*, as also of *Apollo's* selfe, *Euphorion* the *Grecian*, of the Citty of *Calcis*,) wrote an excellent Poem: which *Gallus*, with great dexterity and skill did translate out of Greek into Latin; following rather in his translation, the argument and manner of his Authors handling, then the very words: which by these meanes hee made his owne, as *Virgil* did his *Bucolicks*, and his *Aeneids*; in both which hee did follow *Theocritus*, and *Homer*. Hee saith therefore these pipes shall derive the first originall of the prayses, unto thee of the *Grynean* wood: (because that by his translation, hee shall heereafter seeme rather the Author and inventer of that worke, then *Euphorion* himselfe:) whereby it shall happen, that by thy commendation, and song of that wood, (though *Phæbus* have many other Temples, and sundry other Groves sacred to his service,) yet hee shall delight in none more, or rather not so much, as in that, as it is set forth by thy excellent witt.

What should I speake of *Scylla*, *Nisus* child, *Ovid* in his fourteenth of his *Metamorph.* saith, that this was daughter to *Phorcus*, and not to *Nisus*; and that (shee falling in love with *Glaukus*, (*Circes* her sweete-heart:) *Cir-*

ees out of disdaine, and meere malice, to see her preferred before her selfe, despitefully poysoned the Fountaine with venemous hearbes, where *Scylla* woont to bathe her selfe; of which villany the poore soule being utterly ignorant, (as shee was washing for her recreation,) spyed sodainly all her nether parts turned into snarling and howling dogs: at which deformity shee was so aghast, that shee threw her selfe presently into the next Sea shee came at: where they say, shee was metamorphosed into a Rock, lying right against *Charybdis*, which ever since prooves very dangerous to Passengers sayling that way.

Of *Tereus* changed shape, &c. *Tereus* deflowered his wives sister *Philomela*: his wife *Progne* to bee revenged kills young *Itis*, (his onely sonn,) and drest his body like meate, and set it before her husband: whereof hee having fedd, shee brought in the head of the dead child, and set it before him; at sight whereof, *Tereus* rann after *Progne* to kill her; but in flying from him, shee was turned into a Swallow; *Tereus* into a Lapwing; *Philomela* into a Nightingall, and *Itis* into a Pheasant.

Blest *Eurolas*, &c. A River in *Greece*, which

which hee therefore termeth blessed, in in-joying the company of so learned a man, and hearing so excellent songs, as hee sang, by the bankes thereof.

Till evening Vesper, &c. It is the west star, which by reason it appeareth first of all the other starrs, after the Sunn is set, is called *Vesper*, or the Evening starr: and it is also called *Hesperus*: it is also *Lucifer*, and is so named, because it is the last of all the starrs, which in the morning, upon the first preparing of the Sun to rise, is last scene, and stayes longest to our discerning, before it vanish (as it were,) and set out of our sight.

And mangre Olympus, &c. This is a Mountaine in *Greece*, above which (by reason of the exceeding height,) no clowd appeareth: and therefore among Poets, it is taken, and used for the heaven. And yet the Evening starr, (seeming to rise from the bottome thereof,) in despite of his heighth, was clamberd up above him.



THE ARGUMENT OF THE SEVENTH EGLOGVE.

VIrgil heere faignes, that at his beeing at Rome, hee was present at the contention of two Poets: one whereof (as may bee thought) was his deere friend, and perchance was either Gallus, Varus, or Asinius: whom hee doth wondrously extoll, of purpose to extenuate the commendation of the other, who happily was one of his rivalls, which envied him, for the grace and acceptance hee found amongst the Nobles of Rome.

MELI.



MELIBAEVS.

Egloga septima.

ALL underneath a tall straight Holme, whyleere
 Sate *Daphnis*: whilst *Thyrus*, and *Coridon*,
 Their simple sheep, & milk-stuff-Goates, yfeere,
 (Their severall flocks) compelled into one:
Arcadians both, and both of equall yeeres,
 In answers prompt; and both in singing Peeres.

As I from could the tender Myrtl'es save,
 The Goate (the husband of the heard) did stray;
 I *Daphnis* spyde: hee mee: and mee did wave,
 And cryde; (*Melibe*) thy kidds are well: away
 Come; heere's thy Goate too: if thou maist be staide,
 (Of fellowship) come rest thee in this shade.

Heere all the heards doon leave their meadow-feedes,
 To come to drink: heere quiet *Mincius* bounds
 The verdant flowrie bankes with tender Rheede,
 And sacred Oake with buzzing swarmes, resounds:
 What should I doe?

Noe

Not having *Phillis*, nor *Alcippe*, whom
To send shut up, my weaned lambs at home:

And much to doo, was like to bee (God know,)
Twixt *Thyrsis*, and *Corydon*; yet foolish I,
Did for their toyes, my business forslow:
Tho, both by turnes, their verses gan to vye,
And each with turning songs invoke their *Muse*,
First *Corydon*; next *Thyrsis* his course ensues.

Cor. (*Lybesbrian Nymphes*) (my joy, my deere delight,)
Or doon mee helpe like ditties to endite,
As *Codrus* erst yee taught: (for none so nie
As hee, to *Phabus*-selfe can versifie:
Or if wee cannot all so happy bee,
Ile hang my Pipe, on this Pine-sacred tree.

Thyr. Crowne your new Poet, (yee Arcadian Swaines,)
With ramping Ivie: that so, *Codrus* raines,
And very guts may crack, with fell despite:
Or if hee praise him more, then is his right,
With Berryes bynd his front: that his ill tong
Heereafter may not doo your Poet wrong.

This Boresrough head, *Micon* (my little wagg)
And branched hornes of a long-lyved Stagg,
Doth heere present (fayre *Delia*) unto thee:
Which if hee find, them faire accepted bee,
Of finest marble thou shalt stand upright
(Thy Calves, lapt all, in Punick-Buskins=light.)

Thyr. Thow, but an Orchard-Keeper art, no more;
(Poore *Pryapus*;) inough is thee therefore:
This bowle of Milke, and wafers every yeere:
Now, for the while, allbee I make thee heere,

But

But of course marble; yet if once my Fould
Double my stock, Ile carve thee all of gould.

Corid. (*Narcus* deere daughter) *Galatea* myne)
More sweete to mee, then *Hybla's* pretious Tyme,
More (then white Ivie) smooth; then Swans, more fayre,
When once the Bulls, from feede returned are
Vnto their stalls, if that thy heart be right
To thine owne *Corydon*, come blefs him with thy sight.

Thyr. Let mee bee held more sowre then *Sardian-grass*,
Rougher then brush-wood; abject more and base,
Then the Seas weedy wrack, if not to mee
Long as a yeere, this one day seeme to bee:
(My Bullocks) having fedd, no farther rome
For shame, (if yee have any shame) goe high you home.

Corid. Yee mossy Fountaines, and yee Hearbs which bee
Soffer then sleepe: And (oh) thou Strawberry-Tree,
(Who thy thinn shade doost over all extend,)
From the Solstitium doon my beasts defend:
The soultry Summer gins his broyling heate,
And the Vine buds, doon burghen broade and greate.

Thyr. Wee, Chimnyes heere, and Torches-dropping fat,
And Fires (nose-high) wee have: and unto that,
Posts, with continuall smoake, as black as Iet:
Heere, wee by *Borras* could no more doe set,
Then one wolfe feares whole flocks of sheepe: no more
Then tumbling Tides, reaken the severall shore.

Corid. The Juniper, and rough-ryn'd Chestnut stand,
And under every Tree, each-where on Land,
The Apples ready lye: and every thing
Doth laugh for joy: but if my deere darling

Alexis,

Alexis, from these Mountaines chance to stay,
Soone shall you see the Floods quite dride away.

Thyr. The Field doth wither, and the dying Grass,
By th'ayres distemper doth to nothing pass,
The Vine envies the Hills her branched shade:
But all the woods full goodly been arayd
At my faire *Phillis* comming, and self-love,
In pretious showres, descendeth from above.

Corid. Most is the Popler, to *Alcides* leefe,
The Vine, to *Bacchus*; *Venus*, myrtles cheefe
Affects: and *Phæbus*, Laurels most approves:
And *Phillis*, Hazels: which (whiles *Phillis* loves,)
Nor Myrtles, can the Hazels paralell,
Nor *Phæbus*-Laurels ever them excell.

Thyr. The Ash is glory of all Timber woods,
The Pine, of Orchards; Popler, in the Floods:
The Firr. is beauty of the Hills so high:
But (would my *Licidas* continually
Come visit mee,) both Firr, and Ash, and Pine,
To thee (my Leefe) the Guarland must resign.

Meli. These I remember, and that after long
Contention vaine; *Thyrsis* was laid along:
And ever since that time, is *Corydon*,
My noble *Corydon*, and *Paragon*.



MELIBAEVS.

The GLOSSE

A S I from could the tender, &c. Whilst I
addicted my selfe to the milder studies
of the Muses, I lost the greatest part of my pa-
trimony; and for that cause I came to Rome.
Whileere: a while since.

I Daphnis spide, &c. By *Daphnis* hee mea-
neth some one of the learned friends of Ce-
sar; who wished him to feare nothing, not-
withstanding the lesse of his grounds: and
therefore invites him to bee secure, and to
lend his time, quietly to the hearing and de-
termining of a great controversie betweene
two singers.

Yfeere: together.

Heere's thy Goat too, &c. Not onely all which
thou hast lost, but whatsoever thou shouldst
at

at this present, (and more too,) shall bee kept safe for thee.

If thou canst bee, &c. If thou canst bee spared from thy necessary businesse at home, rest heere in this coole shade, (that is) at *Rome*, heere among us, in tranquillity, and peace of mind, free from all strife, and contentious jangling.

All the heards, &c. The tyde of all businesse to bee decided, flowes hither: The Prince himselfe, and the chiefe Commanders of all his Army, will bee heere; yea, *Arins* the *Centurion*, who expelled thee from thy land, will bee heere: so that thou maist bring all thy matters to passe, according to thy hearts desire.

Mincius. A River (rising out of *Benacus*, (a Lake in *Gallia Cisalpina*, neere unto *Brixia*, (a Towne of the *Venetians*) with his broad waters, makes another Lake neere unto *Mantua*: from whence, (sucking in many small streames by the way,) it empties it selfe into the River of *Po*, anciently called *Padus*, of which the City of *Padua*, tooke first the name.

(*Lybethrian Nymphes*) So called of a Cave, called *Libethra*: wherein was a well called *Libethros*, where the *Muses* did much frequent.

My

My ioy, my deere delight, &c. As beeing pierced with infinite love; from whence proceeds, that divine fury, which doth raise the mind above the common strength and scope of nature; whereof *Plato* in his *Ion*, (beeing a dialogue of poeticall fury,) doth discourse.

As Codrus erst yee taught, &c. Hee adapteth him to the imitation of some noble, and famous Poet.

As hee to Phæbus, &c. *Phæbus* is the God of the Mules.

Or if wee cannot all, &c. If wee have not skill given to us from above: for (as the common saying is,) *Poeta nascitur, non fit*, a Poet is so borne, and not made. There must bee a certaine naturall quality, and a kind of extraordinary, supernaturall witt, to this faculty: so that oftentimes there are many most excellent Poets, who in all other learning are very meanelly qualifed. Wherefore study, and all the industry of the world, availe nothing heereunto, unless an an bee fitted, and naturally cut out (as a man may say) for the purpose.

The Pine was dedicate to the Mother of the Gods: the Oke to *Iupiter*: The Laurel to *Phæbus*: To *Venus* the Myrtle: The Poplar

to *Hercules* : 'The Hazell to *Phillis*.

If hee praise him more, &c. Heere hee may seeme to allude to the generall received opinion, that (as there are some complexions, and some men, of such a coloured hayr, whom antiquity hath branded, for unlucky people, to buy or sell with;) so it hath likewise been observed, that there are Persons of so unlucky a Tongue, that if they offer money for a Horse, or any other Beast, (if they have it not at their owne price,) it either dyes soone after, or never thrives more. Of this kind *Solinus* writes, that whole Families, are noted in *Africa*, People, naturally so fatall and mischievous, that even their very praying and commendation of any man, woman, or any other creature, is a kind of witchcraft, to forespeak them, to pine, and dwindle away to nothing: and therefore not without great reason, were all men shy of such, and very fearefull to receive a good word, (against their desire, or desert,) from such mischievous mouthes.

Wish Berries bind, &c. Antiquity hath conceived that the Bay tree hath a naturall vertue, and priviledge, against blasting by Thunder and Lightning: according to that of the Poet, *Missa triumphalem non tangunt fulmina Laurum*: and perhaps from thence they

they have imagined, that the Berries of the Laurell, worne about them, is as a spell, and powerfull charme, against the blasting and injury of an evill tongue.

Fayre Delia, &c. Delos was the most famous Island of all the Cyclades, (lying in the Aegean Sea:) Latona was heere brought to bed of Apollo, and Dyana, both at a birth: and of this place, Dyana ever since was called Delia: so sacred was this Island in the opinion of all the world, for the estimatiō of these two dieties, that the Persians, (who threatned all Greece, and even God and Men with their invincible Army,) arriving at Delos with a thousand sayle of ships; yet departed from thence, peaceably, doing no manner of wrong thereunto.

(*Poore Pryapus,*) &c. Pryapus was said to bee the sonn of Bacchus and Venus: and by superstitious Antiquity, beleev'd to bee the God of Gardens and Orchards.

More sowre then Sardin grass. Writers report, that in Sardinia there growes an hearb, (as Salust saith) which so soone as a man doth but taste, it contracts, and dilates his mouth to and fro, with contrary convulsions, that with extreme paine, hee dyes, yet (as it were laughing:) from the effect of which deadly hearb,

heart, with the Proverb, *Sardinian gales, Sardinian laughter*: applyable, when a man puts a good face on it, (as wee say,) and feignes a forced kind of myrrh; when yet his heart is all sad, and heavy within.

Flowing fedd, got bigg you beare, &c. Country people doo not distinguish the times, by the howres, but by signes and observations to them best known, and most familiar, taken from the Summer and harvest: the noon they know by their cattle sitting downe to rest.

Venus Myrtle cheefe, &c. They say that the Myrtle is dedicate to Venus, because when shee went out of the Sea, shee hid her selfe under the Myrtle, from being seene naked: or els, for that it is brittle, like as Love is unconstant; or els, because the Myrtle yeelds a sweete pleasant savour, as Love is wondrous delightfull to those, who are therewith affected.

Muse is the Pepler, &c. Other of the gods are diversly delighted, some with one thing, some with another, whereby those things are highly esteemed, and had in honour; but so long as *Octavian* takes pleasure in Poetry, none of all the other arts shall bee so acceptable and lovely, as it: or that it may bee understood of *Pallas*: divers are delighted with

With severall kinds of verses, but so long as *Pollis* likes the Pastoralls best, it shall heare 2-way as great commendation as any other kind whatsoever, and howsoever esteemed, of the greatest Gods.

Leese : beloved, or deere.

To *Alcides leese*, &c. *Hercules* loved this Tree best, because hee shaded himselfe with a Guarland heereof, in his return from hell: and by a Guarland of this tree, (whose leaves are of two colours, hee testified his double labours of heaven and hell, as saith *Servius*: of this tree the Poets have this fable.

Leuce, was the most beautifull amongst all the Nymphes, and the daughter of *Oceanus*. *Pluto* falls in love with her, carrying her away with him downe to hell: who after a certain time dyed. For whose death, *Pluto* (as well to comfort himselfe, as to remember her by some monument,) planted thee Tree *Leuce*, in the *Elysium* of the Saints: of the branches of which Tree, *Hercules* made him a crown at his returne from hell.

These I remember, &c. Corydon adores the Gods; *Thyrsis* railes at his Adversary: *Corydon* begins from piety, *Thyrsis* from rage: *Corydon* invokes a chaste Goddess; *Thyrsis* an obscene God: *Corydon* sings of pleasant matters; the other of sad and dolefull things: hee wisheth; this curseth: Therefore full worthily was the victory adjudged to *Corydon*.

And ever since is Corydon, &c. *Melibe* addooming the conquest to *Corydon*, after a clownish manner, (the Poet therein observing most excellent decorum,) imagining more then hee hath words to express, or ability to utter, breakes off abruptly, and as it were in admiration and applause of his absolute conquest, and superlative woorth so farr beyond the other.

THE



THE ARGVMENT OF THE EIGHTH EGLOGVE.

HEere two Shepheards sing: The one disdaineth that all praise, honour, and reward, is bestowed on the woorthles and unworthy, the whilst men of desert are neglected.

The other perceiving that favour and acceptance, could not simply, by good and vertuous meanes bee attained, casts about to gaine them by tricks of policy and knavery. And in the persons of both these Shepheards, Virgil doth closely act his owne cause: For hee doth herein secretly inveigh, both against the baseness, and lewdness of the paltry Poets of his time, and withall doth taxe the blockish, and gross Iudgement of the Nobility of Rome.

PHAR-



PHARMACEVTRIA.
OR THE WITCH.

Egloga octava.

THE Shepheards *Damon*, and *Alphesibeus Muse*,
(Whose strife, the Heards admiring,) did refuse
Their wonted food, and (harkning) stood at gaze:
Whose songs, the spotted *Lynxes* did amaze,
And in their course, inforc'd the Flouds to stay :)
This *Damon*, and *Alphesibeus Muse* (I say)
Befalls mee now, in order to discourse:
And thou (great Lord) now whether in thy course
Over *Tymavus* Rocks ; or sayling o're
The mighty mayne, unto th' *Illyrian* shore,)
Shall I so luckie bee, to see that day,
When I thy doubty deedes, may brave pourtray?
Or shall I live, unto the world to tell
Thy haughty songs, (which none may parallell?)
(Of *Sophocles* his buskin worthy best :)
In thee I doo commense, in thee I rest:

Vouchsafe

Vouchsafe these verses of my hand to take,
 Which I by thy command, did undertake.
 And this slight Ivie, let thy Temples daign
 With thy triumphant Laurels, them to strain:
 Scarce falln from heaven, the Nights coole shadow was
 (What time, the dew, (like Pearle,) on every grasse,
 To beasts most pleasing,) each-where did relye,
 When honest *Damon*, (leaning carelessly
 On slender Olive-plant,) thus sadly said:

Damon. (*Lucifer*) breake forth, and, comming, doon pre-
 The blessed lingring day, whilst I lament (vent
 The cursed coufenage, which I now doo prove
 By my wife *Nisa's*, fowle, vnworthy love.
 And whilst, I all the Gods, to witnesse may
 Invoke, yet once, before my dying day,
 (Though thereby little helpe, (God wot) I win.
With mee Menalian verse, my Pipe begin.

For, *Menalus*, hath underwoods, great choice,
 And lofty Pines, which speake with human voice.
 Hee Shepherds loves, and selfe *Pan* heares each day,
 (Who first did teach, on painefull Pipe to play.)

With mee, Menalian verse, my Pipe begin.

Mopsus, and *Nysa*. wedd together are,
 What lover ere, heereafter neede despaire?

Gryphons, with *Horses*, shall now joyned bee,
 And doubtfull Deere, and doggs, so well agree,
 That they shall drinke together at one cupp:

Torches, new-dight, now (*Mopsus*) doon set upp,
 For thy new-wedded Bryde: fling (Bridegroome brave
 Thy Nuts abroad: now *Hesperus* leaves the wave,
 And for thy sake, his *Oeta* doth forsake.

With mee Menalian verse, my Pipe begin.

Oh, goodly match, and wondrous worthy make,
 Choice peece (I wis) whilst for his proper sake,
 Thow all els scorn'st, and hould'st in hate my song,
 And slights my Goats; & my beard lovely-long. And

And thick-hayrd browes; and in thy mynd doost think
That all the Gods, at things on Earth, doo wink:

With mee Menalian verse, my Pipe begin.

I saw thee once, and then I was thy Guide,
When thou wert yet but young, to our backside;)
Where, 'mongst our hedges, thou and thy Mother,
Ripe Queene-Apples, into your lapps did gather.
I then was twelve yeeres ould and from the grownd
The tender boughes could reach, and plucken downe:

Soone as I saw thee, I intangled was,
And by lewd error, quite misled (alas:)

With mee Menalian verse, my Pipe begin.

Now what this whooresonn Love is, I well wote,
It is a little busie Boy, begote

Not of mans seede, ne sibb to one of us,

(But farthest *Caramants*, and *Ismarus*,

Or rocky *Rhodope*, (as it should seeme)

In their rough ragged hills ingendred him.

With mee Menalian verse, my Pipe begin.

Lewd love was cause, the Mother first defil'd
Her guilty hands, in blood of her owne Child:

Crewell Mother, thou the while: but whether

Mother crewell more, or Boy wicked? either

(Both wicked boy, and mother crewell been.

With mee, Menalian verse, my Pipe begin.

Henceforth let wolues, of their owne nature feare

To touch the flock: and boystrous Oakes, let beare

Oranges; and Alders, Daffodillies brisk:

Fatt Myrrh, let sweate, from barke of Tamarisk:

Henceforth let Shretch-Owles with the Swans compare,

And *Tisyrus Orpheus* been: *Orpheus* as rare

Amongst the woods, as was *Aryon* deere

Vnto the *Dolphins*, in the sea whyleere,

With mee Menalian verse, my Pipe begin.

Yea, midst the mayn, let all surrounded lye

Yee woods farewell: and let impetuously,

On

On highest topp of airy mountain plac't,
 My selfe from thence, against the waves bee cast
 And this last dutie, acted for her sake,
 By'a dying man, vouchsafeth shee to take.
Now cease (my Pipe) Menalian verses cease.
 These words spake *Damon*, and so held his peace:
 But now what answer *Alphesibæus* made,
 (*Pyrian Sisters*) bee by you bewrayde;
 For none of all, can doo all manner thing.
Alphesib. Come bring forth water, and soft Filleting,
 To guird this holy Altar round about;
 And for a Sacrifize, bee poured out
 Fatt oily Vervin, and male Frankincense;
 Wherevvith to vvitch my Husbands sounder sense,
 By sacred magick, vvhere novv nought doth vvant
 But Charmes, and povverfull vvords him to inchant.
Bring home from Towne, my verses Daphnis bring.
 Why: Charmes, the Moone can from the vvclkin vvring
Circe transform'd *Plusses* men, this vvay.
 And Charmes, the could-grass-serpent, can dismay.
Bring home from Towne, my verses Daphnis bring.
 First I about thee vvyynd, this threefould Thredd,
 (Each trebbly brayded, each discoulored)
 And thrice thy Portraicture, (thus crost, and bound)
 About this holy Altar beare I round:
 (God still delights in this odd numbring)
Bring home from Towne, my verses Daphnis bring.
 These Knots discouler'd (*Amaryllis*) tay,
 (Doon onely tay them;) then *Amaryllis* say,
 These Knots I tye, in *Venus* endles string.
Bring home from Towne, my verses Daphnis bring.
 Like as selfe fire, melts vvaxe, and hardens clay,
 Ilk, *Daphnis*, for my love, so suffre may.
 Sprinkle on meale, and doon vvith brimstone burne
 This brittle Laurel, till to dust it turne.

For, crewell *Daphnis*, doth mee all inflame,
 And I in *Daphnis* steed, will burne the same.
Bring home from Towne, my verses Daphnis bring.
 Such love, as takes the Heifer in her pride,
 When (tyr'd with seeking, through each Grove & spring
 Some Bull, her longing to have satisfide,
 (Forehayld with last,) by some greene Rivers side,)
 Lyes downe at last, (forgetfull to depart
 When night avayles:) ilk, like salacious ryde
 Of latelesse Love, mote seize on *Daphnis* hart:
 Ne, let mee care (regardless of his weale,)
 With timely helpe, his malady to heale:
Bring home from Towne, my verses Daphnis bring.
 These Relicks, erst this Faictour did mee leave,
 (Deere pledges of his love;) which I bequeathe,
 Oh Earth to thee, within this Portall heere,
Daphnis is owner of these pledges deere.
Bring home from Towne, my verses Daphnis bring.
 These hearbes, and poylons, of his gathering,
 For mee in *Pontus*, *Maris* did bestowe,
 For, these in *Pontus*, in abundance growe.)
 By pow'r of these, I often *Maris* viewd
 Into a Woolfe to have him selfe transnewd,
 And hide him in the woods, from peoples sight:
 By pow'r of these, hee woonted to excite
 The quiet Ghosts, from forth their deepest grave,
 And standing Corne, I als', have seene him wave,
 And from their native soyle, elsewhere traduce,
 By secret pow'r, and vertue of their juice.
Bring home from Towne, my verses Daphnis bring.
 Bring hither *Askes*, (*Amaryllis*) swing
 And paddle them, in some fayre running streame:
 Then (cross thine head) fling and besscatter them:
 (Looke not upon them, I doe thee arcade:)

Heerewith my Daphnis I'll assay to win,
Sith Gods nor Charms, hee reacketh not a Pin.

Bring home from Towne my verses, Daphnis bring:
See, how the Affes, (whilst I them forflowe
To beare unto the Altar, there to blowe.)
Gin blaze alone: God sends good luck; and hark,
Als' doth the Hylar in the Portall bark.

Theres something in't, (if I could it areade,)
Doon wee beleeve, that things been so indeede,
Or is't a trick, from which no lover's free,
To feede on hope of things, ne're like to bee,
Trusting to dreames, which in their busie braine,
And sooth'd Imaginations they doe faigne?

His Charms now cease: my Daphnis is come home.





PHARMACEVTRIA.

The GLOSSE.

R *Efus'd their wonted foode, &c.* They sung such verses, which like to *Orpheus*, did affect the very dumb brute Beasts: and yet their song was altogether plaintive, (as not attaining the end of their desires.

The spotted Lynces, &c. The *Lynx* is a Beast like to the *Panther*, and is under the protection of *Bacchus*.

And thou great Lord, &c. This hee speakes of *Pollio*, who had the government of *Illyria*: to which Countries hee tooke his Iourney through the Territories of *Venice*, from that part of *Gallia*, which borders on the River of *Po*; from whence hee was sent to that warr in *Illyria*. The verses are full of delight, and above the usuall neatness of Pastoralls.

Tymonius

Tymavus, is the Gulfe of Venice, or *Hystris*.

Illyrian shore, &c. Dalmatia

Of Sophocles, &c. Not onely to celebrate thy renowned deedes, in warr, but thy witt, and excellence in the Muses: For *Pollis* wrote divers Tragedies.

His Buskins, &c. This kind of Buskin, comming but halfe way up the legg, was wont to bee worne by Tragedians, upon the stage, in acting their Tragedies; and first devised by *Sophocles*, (as some writers report) who was, for his lofty, stately style, esteemed the most excellent Tragick-writer of all other.

In thee I doo commence, &c. I began this kind of Pastorall verse, at thy command, and will cease to goe on in this kinde likewise, any farther, when it shall please thee to command.

And this slight Irie, &c. Give leave, that this glory of the Muses, may bee numbred amongst thy Triumphes, and suffer thy selfe to bee praised both as an invincible Captain, and an excellent Poet.

With the triumphant Laurels, &c. Victorious Emperors were wont to bee crowned with Bayes, and Poets with Irie: some give these

these reasons, why the Tryumpher was crowned with bayes, either for that *Jupiter* had a branch of Laurel in his hands, when hee overcame the *Tytans*: or because the Generall of the Army under *Romulus*, (upon the conquest of the *Fidenati*,) was crowned with a Guarland of this Tree. Or els, because this Tree is ever greene, and doth alwayes flourish.

As for the Reason why Poets are crowned with Ivie; some say it is, because Poets are great and profest wine-drinkers, (for the most part,) as *Horace* reports of *Ennius*; and all the Lirick Poets in their verses doe testifie. Againe, Ivie is a very cold hearbe, and tempers and qualifies the heate of the wine: And thereof grew the custome of setting this kind of Guarland upon the head of the Poet, rather then upon any other part of his Body. And *Tarro* saith, that *Bacchus* was wont to bee crowned with Ivie, for this very reason; as also that the Muses themselves were wonted to bee crowned heereewithall.

Lucifer breake forth, &c. Hee invokes the light against so great darknesse, and obscurity of Iudgements; and in mentioning of the morning, hee intimates a beginning already

already of the alteration of Iudgements.

And whilst I all the Gods invoke, &c. That is, all the Peeres and Noblemen of Rome.

Though little good, &c. By reason of the grosse wits and poore understanding of these great men.

Yet ere my dying day, &c. Out of very indignation, hee falls into despaire of any amendment, and thereby into impatience.

Manalian verse, &c. *Manalus* is a Mountain in *Arcadia*, where the most and best Poets frequented; and *Pan* also, the Shepherds President, and first deviler of Pastorall verse.

What Lover neede despaire? &c. Who neede despaire the obtaining of any thing, when a most elegant Nymph was matched to *Mopsus*, (a homely Shepheard of meane quality:) That is, the honour of learning and favour is conferred upon a Lozell, having neither knowledge, nor understanding to commend him what may not any person, of what serdid condition soever, either by squint-eyed favour, or power and violence, hope to attain, if but boldly hee will put himselfe forward.

Gryphins with Horses, &c. This hee speakes of Impossibilities, alluding to the naturall Antithesis and enmity of the Gryphen, to the Horse.

This Beast lives in the Hyperborean Mountaines: The shape of his whole body is like the Lyon, but his face is like an Eagles; and hee hath wings: and is consecrate to *Apollo*.

Torches new-dight, &c. In these verses hee alludes to certaine ceremonies used in Marriage: For they were wont to beare Torches made of horne, before young Maydes, so soone as they were made sure to their Husbands: And the young Brydes, did use to snatch at them, out of their hands that bare them: The meaning of which ceremony, was to shew, that beeing now to marry, shee did take her husband for her guide and direction, intimated by the light of the Torch: and for her protection, and defence, against all hazards and injuries, that after this might happen to her life, or otherwise: all which was signified by the horne.

(Bridegroome) fling thy Nutts, &c. This other Ceremony of flinging Nutts about upon the Marriage day was, that all the Boyes might scramble, that so by their continuall noyses and tumults which they make during this their striving for the Nutts, one from another, the Bryde might heare nothing elsewhere, that might discontent her, or any businesse

businesse to disturbe her Marriage day.

Some thinke the using of this Ceremony is, for that this kinde of fruite is very potent to stirr up lust.

Varro saith, that the reason of this custome was, that so *Jupiter* might give a blessing to the Marriage, and that the Bryde might proove a Matronlike woman, like *Juno*. For Nuts are *loves* fruit, & under his protection: whence the Latin word *Iuglandes, quasi Iovis glandes*. Others say, it was the order to fling the Nuts about, that so by the noyse of the Boyes scrambling for them, the Bryde might not bee heard cry out in the loosing her Maydenhead.

Now *Hesperus* his *Oeta* doth forsake, &c. *Oeta* is a Mountain of *Thessaly*, where *Hesperus* is said to bee worshipped. Under this Mountain the Starrs seeme to set, as they seeme to rise out of the Mount *Ida*: The Poets saign, that *Hesperus* (which is now taken for the Evening Starr, which first appears before the Sun-setting,) loved a beautifull Boy, named *Hymeneus*; who (as they say) lost his voice with long singing at the Marriage of *Aryadne*, and *Bacchus*: from whose name Marriages ever after were called *Hymenei*.

Oh wondrous worthy make, &c. Oh thow
K 2 Fame,

Fame, and rash breath of popular commendation, how worthy art thou like the Rheum, falling on the weakest places, to settle on the unworthiest persons, being heerein justly punished, for despising the good, and most woorthy; and being proud and disdainfull toward all in generall. For indeede, there is nothing more base, nothing more absurd, and foolish, then publique praise and commendation from the vulgar.

And wouldst in hate, &c. The common people most commonly pass their verdict for the worst; that is, such who are disposed like themselves, whilst they hate the good and honest, whose woorth their gross apprehension cannot reach unto, because they baulk wholly from their nature and condition; as the people of *Rome*, who (in bestowing the Pratorship,) forlooke noble *Cato*, and gave their voices with factious *Vatinius*.

And slight'st my Goates, &c. Thou despisest the things, which are simply and truly honest, sound and profitable, and followest after the vaine and false; which have in them onely a meere shew, and counterfeite shadow of truth.

Dooſt thinke the Gods, &c. Thou doost seeme

seeme by thy actions, as if thou hadst no reverence or esteeme of the Gods, or of their divine power; insomuch that by thy deedes many are leduced to beleeeve against Gods providence, when they see thee translate the reward due to the good and just, upon the sordid unworthy sort; and contrarily in a preposterous manner, doest affect innocence, with scorne, punishment, and obloquy.

Amongst our hedges, &c. The first love and desire of study, and glory; which (as it were the first shootes of a young hedg,) did begin to sprout in my mynd.

The tender Boughes, &c. I began to have now a little smattering in learning.

Now what this love is, &c. By the name of love, wee meane all the desire and lust in the mynd, whether it bee of gould, honour, glory, government, or venery; and when this racker of the mynd, doth once get the conquest, it enforceth a man, to doo and suffer many fowle, crewell, and base passages, to attaine the scope and end of his desires. Certainly, desire, like a Tyrant, doth harry and torment the mynd with great violence and fury.

Begot not of mans seede, &c. This strong lustfull and impetuous love, is not naturally

proper to man, as hee is civilized, & brought to trew humanity, but fitting rather the savage immanity of brute beasts.

Lewd love was cause, &c. Heere by the way hee toucheth the fable of *Medea*: who (because shee found her selfe rejected by her husband *Iason*,) slew her owne children, which shee had by him.

Yea, midst the Mayne, &c. Through meere indignation to see, in what a beastly base course, without any order or respect, all things were carryed, hee breakes into despaire, that ever the world could proove better, or amend, and so falls even into a very loathing and hatred of all Mankind; like *Ty. mon*, who was termed *Misanthropos*, or the Man-hater.

Why Charmes the Moone, &c. *Carmen* in the Latin hath many acceptions, as beeing used both in the better, and worse sense; sometime it is taken for Incantation, (which (some say,) is *verbis solis, vel etiam rebus adiunctis, aliquid supra naturam moliri*: either meere by a set forme of words, (which wee call a charme,) or some other ceremonious action, together with the words to assay to bring something to passe above the common course of nature: by power whereof they attempt

the effecting of some ill, or the helping some ill already done, or the preventing some ill to bee done. And *Julius Firmicus: lib: 1. Mathes:* observes, that there are some Persons, whose *Horoscope* is under the forepart of *Scorpio*, who naturally prove Inchanters, or good Witches; (as wee call them;) that with certain powerfull words shall have skill to cure and mitigate paynes, aches, and Agues, and uncharme, and unbewitch things that have been bewicht, & enchanted by others. Now the Poet heere alludes to the old received opinion of the superstitious *Romans*, who when they saw the Moon, in the Eclipse, thought that shee suffered great pain, by reason of some mischievous Inchantment that was upon her, and during the time of her absence, in her wane, when they could not see her, as at other times, that some strong witchcraft had wrested her from her place in the firmament down to the Earth: and that by powerfull and skilfull Countercharmes, shee was releev'd, and brought forth of her darkness, and painfull passion again: at which ridiculous conceit *Juvenal* in his sixth Satyre scoffs notably (deriding their ringing of pots and pans, blowing of trumpets and horns, and such like confused lowd noyses, as the

only remedy to succour her, and bring her to her selfe again.

Circe transform'd Ulysses men, &c. Sometime *Carmen* is taken in the ill sense, as heere, where it is said, *Circe*, the famous sorceress, transformed *Ulysses* his men, into other shapes; so that by power of words (metrically disposed, or otherwise,) and pronounced against any man or woman, a charme shall worke so strong upon their fancy, and distempered Imagination, and spoile the reason in such sort, that for a time they shall verily conceive themselves to bee Hoggs, or Doggs, or of some other shape and forme, and adapt themselves really to the nature of those things, to which they think themselves turned: such a kind of Inchantment was that also of the *Præitides*, which thought themselves to bee Cowes: though there is no doubt, but the Poets, in these and the like feigned transformations did aime at some reall truth indeede, altogether beyond that which the outward vizard of the fable doth seeme to import.

Charmes the could Serpent, &c. Sometime *Carmen* is taken for a song: (as heere by my Author,) alluding to the custome practised by Antiquity upon the Adder, (a venomous, and harmefull kind of Serpent:) whom by certaine

certaine words digested into meeter, and set to some muscally tune, they wrought so vehemently upon his senses, that they cast him into a deadly trance for the while: the powerfull effect of this charme of Musick, may bee seene daily amongst Nurses, who use to lull their wayward Infants asleepe, with the melody of their songs: And that which is reported of *Alexander Musiciā Timotheus*, declares abundantly the strength and power thereof: who playing to the King (new set to supper,) a Phrigian strayne, (which is a lusty warlike melody,) it wrought so upon his courage, that (forgetting his meate,) hee in a rage called for his Armes, (as if hee had had a sodaine alarum from the enemy,) which his Musitian perceiving, changed his stroke into the Lidyan or Ionique ayre, and presently his mind was also changed, and hee sat him down as still, and peaceably, as if hee had been at his Councell Table. But (as an *instar omnium* of all other proofes, for the excellent vertue of Musick, let us imagine wee see *David* with his melody, charming the evill spirit that so tormented King *Saul*: and (if wee beleieve *Bodin*,) hee will tell us, that no house is haunted with spirits, where much Musick is used; and hee tells us the Reason, because

because it presents still to the Divells memory that blessed Place, where hee had once a happy Interest, where there is Melody and sweete Harmony beyond expression: so that Musick ever since gorments his soule worse then Hell it selfe: And if this fancy be true, the Invention of ringing of Bells to cleere the ayre of bad spirits, may seeme to have some grownd of reason, and probability to defend it; seeing the Harmony of Bells (I know) shall have many to maintaine it, for none of the meanest Musicks in the world.

The could Serpent, &c. Hee is said to be could, because of his poyson, which is of a quality extremely could.

Sometime *Carmen* is a charme, or formall set of words in nature of a Conjuratiō; Such was that which the Auncient Romans used at the besieging of Citties: by which they did call forth the Tutelar Gods and Goddesses of their enemies, lest otherwise they might seem to presume to make warr, and offer violence also unto them.

Sometime *Carmen* was by them used in the nature of a Curse, whereby they were wont to forespeake the Army of their Enemies: such was that perhaps, which *Balak* intreated *Balaam* to practise against the Host of
of

of Israel: *Macrobius* sets down the formality of both these, *lib. 3. cap. 9. Saturnal.*

Circe transform'd, &c. *Circe* was a notorious forcerels, and exquisitely skilfull in that damned art of poysoning; and one of the arrantest Light-skirts of her time: shee poysoned her husband, King of *Sarmatia*, and usurped his Kingdome; but was soon spued out by the people, for her cruelty, and banished the land: shee loved *Glaucus*, and transformed *Scilla* (his sweete-heart) into a Sea-monster, (to possess him wholly to her selfe:) shee changed *Vlisses* companions into swine: shee suffered *Vlisses* afterward to get her with child, and for that curtesie restored his people to their former shape: shee turned *Picus* (King of the Latins) into a byrd of his name, for that hee had praised his wife *Canens*, before her, for worth and excellences: By all which fictions the Poets have painted her out for a noted woman, who may seem to have been some rare and beautifull creature, and used her beauty, and excellent skill in Musick, as baits to intice men, who beeing even bewitched with her delicacy, had no power to forsake her, but spent their whole time in Luxury, and effeminate wantonness and pleasure with her; (a life suiting better indeed

indeed with swine, then with the divine soul of a reasonable man :) shee was a prime one amongst those *Mulieres quinque literarum*, Women of five letters ; who have made the fifth an unfortunate number, in being blemished with the names of many infamous and notoriously noted Curtizans, such as *Medea*, *Flora*, *Elena*, *Lbais*, *Trine*, *Tbais*, with *Julia*, and *Livia*, (the daughter, and Neece to *Cesar*,) whom hee termed his *Vomicas*, his two Impostumes, for the uncleanness of their lives : beside *Ioane*, (a Queene of *Naples*,) and *Ioane*, to whose honour that verse was made, *Papa, Pater Patrum, peperit Papissa Papillum*: and *Arden*, *Ambry*, *Nubry*, and *Arlot*, (the Conquerours Concubine,) whose name (by the addition of the aspiration,) ever since (as some say) hath increased our English tongue with one *Synonima* more for a whore then it had before.

But yet the learned Catholicks have redeemed the credit of this quinary number in their legends, with divers goodly observations, (as a number full of oracle, miracle, and mystery, with which God hath made it sacred to the world :) As by those five words of our Lady to the Angel, *fiat mihi secundum verbum tuum*, our Saviour pleased to become Man, in
the

the womb of the Virgin.

By five words, *Hoc est enim Corpus meum*, Christ appointed his Body to bee consecrate in the Eucharist.

And at the five words, *Deus propitius esto mihi peccatori*, our Saviour absolved the penitent Publican: but as one saith, *qui sana fidei est, nunquam committer, ut quod Dei est, verbis demurmuratis adscribat*: no man sound in faith, will ever dare to ascribe matters of Gods worship or honour to the power of words, superstitiously mumbled over.

Male Frankincense, &c. So called, because *in modum testiculorum nascantur*.

This threefold thred, &c. Three white, three red, and three black.

God still delights in this odd numbring, &c. Either by God heere, hee meaneth some one of the heavenly Gods, according to the doctrine of the Pythagorians, who ascribe the Ternary number, for perfection, to the high God, from whom the beginning, the middle, and the end of all things doth proceed: or els, hee meaneth *Hecate*, whose power is said to bee threefold, according to the vers, *tria Virginis ora Diana*:.) Though indeed the power of all the Gods may bee manifested, by a triple signe, as *loves* threefold Lightning.

ning : *Neptunes* trident, or three-forked Mace: *Pluto's* three-headed dogg, *Cerberus*: *Apollo, Sol,* and *Liber*, are three in one: Or hee speakes this, because all things concerning the Gods, or heavenly matters, are contained in the ternary number: As the three Destinies, three Furies: *Hercules* begotten in three nights. The Muses also counted by threes: the three Graces, called the *Charites*: And many other things, if not in this direct number of three, yet in an odd number; as the seven Chordes, seven Planets, seven dayes dedicate to the names of the Gods; seven North starrs: and many such like. The odd number is held to be immortall, because it cannot well bee divided. The even number is said to bee mortall, because it may bee divided: though *Varro* saith, that the Pythagoreans hould the odd number to bee finite, and the even infinite: and therefore for Physicke, Surgery, and many other such like conclusions, odd numbers are woont to bee kept, and observed by some very curiously, and with a kind of superstition.

Like as selfe fire meaits wax, &c. The witch heere makes two medalls, one of clay, for her

her selfe, and another of waxe, for *Daphnis*; and these words are in the nature of a charm, wishing, and bewitching the heart of *Daphnis*; to grow as hard (toward her whom hee loved so deerely, and all others after whom hee stragled, and haunted,) as clay doth by beeing heated in the fire; and to relent, and mealt with extreme love and passion in such manner towards her selfe, as waxe is woont to fry, and wast, by the heate of the same fire: as if shee should say, let him grow careless, disrespective, and hard harted to all others, but so affectionate, and passionate toward mee, that hee forsake all other loves, for the love of mee alone.

Forebayld, vexed, or distressed, even to tiring out.

Oh Earth to thee, &c. Vesta, and Tellus, are the same Goddess under two names.

Looke not upon them, &c. It was a Ceremony observed amongst the heathen, not to looke upon the filth and excrement of those things, which had been sacrificed for the expiation of any crime for feare they might draw

draw infection from thence into their Bodies.

I araade, &c. I warne or charge thee.

Reakeith. Careth, or respecteth.

See how the Ashes, &c. Her mynd bodes her some good luck, from the todaine flaming of the Ashes without blowing: and by the dogs barking, shee assures her selfe, some body was comming, and it might bee her husband, (if good luck served.

Hylax, or the Barker, is heere a dogs name, taken from *Vlaetein*, signifying to bark.

THE



THE ARGVMENT OF THE NINTH ECLOGVE.

After Virgil had escaped murthuring by Arius the Centurion, hee returned to Rome, giving order to his Bayliues to see to his grounds in his absence, and to carry themselves fayrely, in the meane time to Arius : hereupon Mæris (Virgils Bayliue,) (following his Masters direction,) carryed two Kids to Mantua, as a present from his Master to Arius : In his Iourney another Shepheard and hee fell into discourse of their miseries, and diuers other things. This Eclogue is all mysticall, and a meere Allegory throughout.

L MAERIS.



MAER I S.

Ecloga nona.

VV Hither goest (*Maeris*) directly to the Towne?

Maer. Ay mee: (ah *Lydaus*) I live to see
 (Whatcask I feard) a man to me unknowne
 Possids my land; saying in scorne to mee,
 Thou ancient Owner, now thy Right resign,
 Hence, pack, be gone: for now these fields bee mine.
 Yielding, (though loth,) yet (seeing how things stood
 Gambold by Fortune) unto him I send
 These kids, of them the Dyeall give him good,
 And all ill luck, together with them wend.

Lyda. Certes I heard (all where rise hilly Craggs,
 Lower, and lower, gently gan descend,
 Enwither water, and the broken surge,
 Of the fierce beedie.) *Menelaus*, (thy deere friend)
 Did with his songs, and many layes defend.

Maer.

Mar. Right hast thou heard, and so reported they:
But (*Lycidas*) our songs doon heere prevaile,
Mongst Martiall bloody Armes, much (as they say)
Chaonian doves, when eagles them assaile:
That but the lucky Crow, (as on a day
On hollow Ilex sitting,) had bewrayd
Newe garboyles, like to happen every way,
Neither had *Macris*, (whom thou lov'st so deere,)
Nor self-*Menalcas*, now been living heere.

Licy. Ah, may it bee, that so great villanie,
Mote any man befall? (an weladay)
All solace almost, and sweete jollity,
With thee *Menalcas*, would been rapt away:
Who then the Nymphes renowned praise should sing?
Or who the Earth should have invelliped
With flowrie hearbes? or who the christall Spring,
Should with greene shadowes, have incourtained?
Either who should those verses sing, which erst
(As thow to our deere *Amaryllis* went'st,
I softly reading to my selfe rehearst:
Feede my Kids (*Tityrus*) the whilst I goe
A little way, and instantly returne:
Then water them: and (driving to and fro,)
Looke to the Goate, (hee'le butt) beware his Horne.

Mar. Yea, who should sing, the precious lynes, which
(Unfinisht yet) to *Varus* sung whyleere? (hee
(*Varus*) thy name, (whilst *Mantua* lives to bee
Mantua, too, too, to poore *Cremona* neere,)
The singing Swans, shall to the starrs indeere.

Lyci. So may thy swarmes, escape the *Cyrnean*-Ewe;
And may thy Cowes, (on juicy Clover fedd)
Their strutting Vdders swell: now then (if you
Ought can,) begin: ilk mee a Poet, bredd,

The Muses han: and I can versifie,
 The shepheards als' (forsooth) say I' se a Bard,
 But deele a bit doon I beleeeve their lye:
 For nought yet woorthy' of *Varus*, have I fram'd,
 Ne learned *Cynna's* Eare: but make a noice,
 And muchil like the gagling Goose have scam'd
 Amongst melodious Swans, sweete tunefull voice.

Mar. I am about it, and I beate my brayne,
 If I could call't to mind: and sooth, the song
 Is worth the hearing, and no common vayne:
 Come hither (*Galatea*) there among
 The wastfull waves, what pleasure's to bee found?
 Heere is perpetua'l spring, all the yeere long,
 Heere (round about the pleasant streames the grownd
 Hath every way, discolour'd flowers shedd:
 Eke, the white Popler, and the plyant Vyne,
 A shadie Canopy, have heere dispredd,
 And hand in hand, over this Cave inclyne:
 Come (my deere Love,) let bee, the Bedlam floods
 Against the shore, to dath their surging fudds.

Lyci. But where's the song, which (sitting all alone)
 I heard thee sing, in the cleere-star-bright night,
 The tune, I wote well, but the words are gone

Mar. (*Daphnis*) why doost thou still observe the site,
 The rise and setting of the antick signes?
Dionian-Cæsar's starr-s, now come to light,
 (The starr, in open hills which helps the vyries,
 In colours new, the tidy Grapes to dye,
 And glads the Eares of Corne with rich increase:)
 Observe it (*Daphnis*) and thy Peares, thereby
 Graft thou; and thy Posterity in peace
 By it, their riper Apples, gather shall:

But

But age reaves all; mans mettle, mynd and all:
Whole Summers dayes; I oft in singing spent,
I well remember, when I was a Ladd,)
Now all's forgot, both songs, and merriment,
And *Meris* voice is quite decayd and badd,
(Ere *Meris* them, the woolves han *Meris* spyde:)
But now inough of this; *Menalcas*-selfe,
Heereof shall thee relate, some other tyde.

Lyci. Ah what delayes and scuses doost thou find,
To while my Love: (though all things now invite:)
Dead-calme the Sea: and now behold the wynd,
And all the boystrous blasts, are ceased quite;
Besides, wee've gone but halfe our Journey yet:
(For, see, *Byanors* Monument, in sight:)
Heere (*Meris*) now wee'll sing our Carolett, (sheare,
Where the thick bowghs, the Ploughmen, woont to
Heere, leave thy Goats; wee time inough shall gett
Vnto the Towne: but if so bee, wee feare,
Enaunter, Night before doo gather rayne,
Let's sing; (our way the shorter will appeare;)
Vntill the Citty wee at last attaine;
And that wee may goe singing all the way,
Thy cumbrous loade, my selfe I will defray.

Maer. Leave (*Ladd*) of this now, more at all to say:
And turne wee to our instant Business,
Wee better (when hee comes,) shall to our songs address



MAERIS.

The GLOSSE.

I L K mee a Poet bredd, &c. I feele in my
 I telte a kind of poeticaill fury, not so much
 by institution, and gained by precept and
 rules, as by divine inspiration.

For nought yet woorthy Varns, &c. I esteeme
 not my telte a Poet, though the world so e-
 steeme mee, because meethinks I have sung
 nothing which may seeme worthy the ap-
 probation of two so excellent Poets.

Cyana: was a Poet, who wrote a Poem in-
 ritled *Smyrna*, which lay concealed, (as *Quin-
 tilian* affirms,) thirty yeeres: but it should
 seeme, that it was wondrous acceptable to
 that age: For many noble Grammarians,
 wrote divers Comments upon it: but *Caio
 Grammaticus* excelled them all therein, (as
Suetonius

Suetonius reporteth;) though, of so famous a worke, there are but onely two verses extant, which *Servius* citeth in his first booke upon the *Georgicks*.

And all ill lucke, &c.

The Divell give him good, &c. } This manner of sending presents may seeme to bee drawne from that which is reported of *Hector* and *Ajax*; who being profest enemies, sent each other a present, which afterward proved very unlucky and fatall: and therefore might seeme to bee ominously sent: for the sword wherewith *Ajax* killed himselfe, was sent him by *Hector*; and *Hector* had the girdle on, which *Ajax* sent him, when hee was thereby dragd up and downe the Towne of *Troy*, after *Achilles* had slain him.

Menalcas thy deere, &c. By *Menalcas*, is heere meant *Virgil*.

Even to the water, &c. That is, the River *Myncius*.

Did with his songs defend, &c. This hath relation to *Virgil*, for whole sake, the people of *Mamua* had their grounds restored to them again.

Come hither Galatea, &c. These words are spoken by *Cyclops* to *Galatea*, and are taken out of *Theocritus*: The Allegory is applyable

to *Augustus*; intreating him to return from the Sea-wars, into *Italy*: for *Virgil* often useth *Galatea* for *Augustus*, (as in the 3. Eclogue.

Mantua, too, too, to, &c. The reason of this passionate Repetition, depends on the story of *Caesar*, who having overcome *Anthony*, and the rest of the murtherers of *Julius Caesar*, gave the territory about *Cremona*, (which City had taken part against him) for a prey to his souldiers: which beeing not sufficient for the whole multitude every one some, *Augustus* gave the Fields of the *Mantuan*s, to be divided amongst them: though not for any fault committed against him, or his Father, but meerely by reason of their vicinity, lying so convenient upon the borders of *Cremona*.

The Cyrnean-Ewe, &c. The *Taxus*, or Ewe-tree, is held to bee venemous: *Corfica* is full of this wood, and this Land in Greeke is called *Cyrne*, of *Cyrnus*, the sonn of *Hercules*: if Bees eat heereof, their hunny prooves extreme bitter; therefore *Lycidas* prayes, that *Maris* his Bees may not tast of this unwholesome tree.

Daphnis, why doost thou, &c. Thou shalt not neede to observe heereafter theould and traditionary rising, and setting of the starrs namely of the Ram-star, the seven starrs, *Aryadnes*

ryadnes Crowne, the Canicular, or Dog-star, and the like, in setting, ploughing, sowing, planting, and reaping: *Julius Casars* one star will suffice in steed of all these: neither need wee implore the help of any other Godhead but onely that fortunate and propitious *Numen* of *Cesar*, under whose protection all things shall succeed most luckily unto us. And because hee speakes of the rise and setting of the signes, hee observes good *decorum*, in saying hee sung of the Night, and in a cleere Night: seeing the course of the stars are the best observed, (according to the manner, which the *Affyrians*, and the *Egyptians* held, who were the greatest Astronomers.)

Cesar's starr's now come, &c. When *Augustus Caesar* did celebrate the funerall playes to his dead Father, there appeared a starr at noone day, which hee by a decree commanded to bee called his Fathers starr. And *Bebius Macer* saith, that *Cesar* affirmed it to bee his Fathers sowe, and erected a statue thereunto; upon the head whereof was placed a starr of gould, and at the foote this inscription, *Cesari Ematheo*.

Ere Maris them the wolvcs, &c. In these verses hee shoves, that hee hath lost his skill in singing, which hee once had: And by an Allegory

Allegory doth demonstrate, that his mind is oppressed with misfortune. Now to shew some reason for the loss of his voice, hee hath relation to an ould received opinion, that if a wolf spy a man, before the man espy him, the man presently loseth the use of his speech for a time: which opinion the naturall Philosophers doe confirm. Whereupon the Proverb, (*Lupus est in fabula,*) doth arise; & is properly used, whensoever the party, of whom wee talke, comes into our company, and doth by his presence (as it were,) take away our power to speake that, which otherwise, (if hee were away,) wee would confer of. Now as there are unlucky tōgued people, so are there also men of an unlucky Eye: who by looking earnestly upon any living object, send an insensible wound sodainly therunto, that causeth it to pine and wast away, (like a mortall Deere,) ever eating, never thriving till it consume to death. Such an Eye the Shepheard in the third Eglogue complains had looked upon his Lambs: this kind of mischievous looking hee calls Fascination: *Pliny* (out of *Cicero,*) reports, that there are some women born with Eyes, having *duplices pupillas*, the apples or pupils of their eyes double; & that such doe naturally *fascinare circum-*
ferre,

ferre, beare about them this kind of Eye-
witchcraft, (as I may terme it.) There are
two sorts of this fascination: the one proper
to men and women, and effected onely by
them: and this is doon *noxiis oculis, & fideis
laudationibus*, by a mischievous looke, and
faigned counterfeite praises and commendati-
ons mingled together, and is that, which (as
Tully saith of *Invidentia*,) doth *fortunam al-
terius nimis intueri*, behould an others pros-
perity too curiously, and with too fixed an
Eye, full of envy, with lookes even bewray-
ing an inward indignation, and malicious
griefe and repining of the heart at the good
which wee see. The other sort is that which
is doon meerely by the eye: such is that of
the Woolfe, spoken of heere by *Virgil*, by be-
reaving a man by his very sight, of the po-
wer of speaking for the while.) Such also is y
which they write of the Basilisk his sodain
killing by his so virulent and piercing sight:
and if wee can beleve that which they re-
port of the bird *Icteros*, (so called of curing
the yellow Iaundies, onely by beeing loo-
ked upon by the sick party,) wee may easi-
ly beleve the witchcraft, and mischiefe of
an evill Eye, to be a most true conclusion.

Dead calmes the Sea, &c. Hee exhorts him
to

to sing : that is to addict himselfe to the study of the Muses, during the peace wherein *Italy* now was : For howsoever the *Aethian* warr, which *Octavian* raised against *Anthony*, were a civill warr, yet that part of *Italy*, where *Cesar* governed, was quiet: Although indeede it was not the warrs, but the taking away of his grounds, which troubled and hindred *Virgil*. *Han. i. Have.*

Byanors monument, &c. This I take to belong to the trew description of their journey, (*Byanors* sepulchre beeing just halfe way, betweene *Virgils* land, and *Mantua*, and may seeme to have his name given him, of his great wisdomme and strength both of mind and body: for so it signifies, beeing compounded, *apo tes bias, kai anoxées, quasi animo & corpore fortissimus* : strong both in mind and body.

Leave (Ladd) of this, &c. Having necessary affaires, and matters of consequence to dispatch, let us apply us to them, and leave our sports, which will besit us better, then when *Virgil* (having recovered his grounds againe,) returnes in peace to his own house; or when *Augustus* returneth from the warrs, into *Italy*, the study of the quiet Muses shall bee restored unto us againe, without interruption. *Enaniter: Left that. THE*



THE ARGVMENT OF THE TENTH EC- LOGVE.

Cornelius Gallus, (a man of most exquisite and dextrous wit, and an admirable Poet, after hee had been preferd to Augustus and rais'd by him to the government of Ægypt,) was accus'd to Cesar, to have conspir'd, and to attempt something contrary to his mind; for grieve of which accusation, hee killd himselfe: This his death Virgil deploras under the title of Love.

GALLVS.



GALLVS.

Æcloga decima.

O *H Aresbas*) lend mee of thy skill,
 This same last labour, goodly to full fill;
 Some verses, (yet such as *Lycoris* may
 Selfe daign to reade, I must to *Gallus* say,
 (For who few verses, *Gallus* will deny?)

So maist thou glide full faire and easily,
 Vnmixt, with bitter *Doris* filthy mudd
 Vnder the Channell of *Sycanus* flood.
 Begin; let's *Gallus* carefull love bewray,
 The whilst our Goates, doo brouze the tender spray:
 Wee doo not to the deafe, our songs partake,
 For, unto all, the woods doon answer make.

(Yee *Mayden Nymphes*) what Woods or Grove,
 When *Gallus* perisht through unweorthy Love,
 Did heold yow then, (against, or with your wills?)
 Sith not *Parnassus*-tops, nor *Pindus* hills,

Nor

Nor thee, th-*Amian Aganippe* kept:

The very shrubbs, and Laurels for him wept:
And (as hee lay under his lonely Rock,)
The Pent-tree *Musalus*, and frozen Stones
Of chill *Lycæus*, him with teares bemoones.
And all the Flocks, about him flocking went;
Ne, ever they, of mee, neede them repent,
Ne, (divine Bard) needes thee repent of them:

Sith, faire *Adonis*, erst, alongst the streame
Woot feede his sheepe: *Uplis*, als' among,
And the slow Neate-heards, thither eke did throng:
Mordac came, with winter-mast bedewd,
And all enquire, whence grew this Love so leawd:
And sooth, *Apollo*-selfe, there came and said:

(Ah Gallus) been thy wits from home astrayd?
Thy Love *Lycoris*, thorough frost and snow,
And th-horrid Campe, after new Love doth goe:
Silvanus, allgates, (with his head adorn'd
With rucall honour,) came, and in his hand
Fresh Fincle waved, and large Lyllics pand:

Eke Pan, (th-*Arcadian* God) (whom I espyde
With dangling Danewoorts bloody berries dyde,
And vermeil Synopte) and what (quoth hee)
(Alack the while) heereof will th-issue bee?
For like-likethings love careth not a pin;
Nor thirsty grafs, with Rivers sated been,
Nor Goates with brouce, nor Bees with trifolia,
Ne crewell love, can teares e're satisfie:

(Hee (lad) wathles, said; yoe *Arcadians* shall

Sing these things, on your hills; (*Arcadians* yee,
 Who onely skill'd in skillfull singing bee:)
 How quiet will my bones henceforth remaine,
 If your sweete Pipes, my lucklesse love proclaime.
 And sickerly, I would I had beene seene
 One amongst you, or your Flocks-keeper been;
 Or your ripe tidy clusters set to gather:

Sure, whether *Phillis* I had lov'd, or whether,
 Black-browd *Amyntas*, I affected had,
 Or any other Country-Lass, or Ladd,
 (What though *Amyntas*, browne as berry bee,
 And Violets fable, so wee likewise see,
 And shining *Hurtles*, black as *Ebony*,)
 Certes with mee they should together lye:
 Amongst the Sallows, underneath the Vine,
 Shee guarlands gay, should for my head combine,
 Whilst hee in singing spend the merry time;

Heere been coole springs, heere meadowes in their prime
 And heere, thick groves, (*Iycoris*) been beside,
 Where I once meant, with thee t'have liv'd, and dy'd:
 Now frantick love deraines mee fast in armes
 Of awfull *Mars*, amidst the deadl' alarmes,
 Of such, as gainst mee, doon contrive mischieve:

Thow (farr from home) (which let mee ne're believe)
 The snowy Alpes, (without mee) doost behould,
 And frozen *Rhene* doost see: (ah) let no could
 Thy body hurt; (ah) nor the Icie grit
 Cut the soft soles, of thy nice-tender Feet:

I now will goe, and to my selfe rehearse
 These songs, which erst, I, in *Calcidick* verse,

On the *Sicilian* Shepherds Pipe, did stame:
 Much rather chusing, mongst the beasts untame,
 Henceforth to suffer in this lonely Cave,
 And there, my love, in barke of Trees ingrave,
 That as they growe, (my Love) thou als' mayst growe:

Eft, then on *Menalus*, I to and fro,
 Will spend my time, the dainty Nymphes among,
 Or hunt, to lay the boystrous Bore along;
 No could shall let mee make my Ringwalkes, round
 The thick Parthenian thickets, with my hound.

Meethinks I see, how sometimes I disparte
 Mee, 'mongst the Rocks, and hollow Woods doo traces
 Sometime I joy, to dravv, in Parthian bove,
 Cydonian arrowes, at the mountaine rove:
 (As if these things mote cure my malady,
 Or that, that God, mote e're relent thereby,
 Or pittie learne, the poore to give them ease:)

Againe, sometime, nor th-*Hamadriades*,
 Nor songs, delight; nor ought that I can tell;
 And (yee delightfull Woods,) novv fare you vvell:
 Not all, vvhich vvee can doo, may change his mynde:
 No, not, allbee in bittrest could, and vvynd,
 I *Hibrus* shoulde drinke, or clamber upp
 The hanging heapes, or headlong mountaines topp,
 Of candid snovve, or chill Sithonian Rocks;
 Ne should I tend the A*Ethiopian* flocks
 Vnder the Crabstarr, vvhether the dying Vine
 On th-Elmes provvd topps. doth dvindle avway & pine.

Love makes all yeeld; and I to love must yeeld.

(*Pycrian* Ladies) now suffice it yee
 This song, which once your Poet sung, as bee

Of small soft twiggs, fate making Baskets seate;
 To *Gallus*, yee can make them seeme .n great:
 (*Gallus*) whose love eekes in mee every howr,
 Much as (reviv'd vvith *Phœbus* blisfull powr)
 Greene Alders wvooont to sprout, in prime of spring:
 Now let us rise; 'tis naught in shade to sing;
 Shadowes of Juniper unvvholesome been,
 And shadowes hurt young fraites, and herbage green:
 Goe Kiddyees, (see) now *Hesperus* doth come,
 Laough yee now have fidd; goe high you home.

Verba, non sensum, transtuli.

GALLVS.



GALLVS.

The GLOSSE.

O *H Arethusa, &c* This was a Fountain in Sicily, dedicate to the Muses; & heer hee invokes the Fountain, as if the Muses by their presence, had infused vertue, and of ther power and influence thereunto, to helpe the Poets Invention, and to make him facetious, and witty, in the handling of his matter.

Arethusa, was a River rising in *Peloponesus*, and running a long course within the veins of the earth, (unseen) as farr as *Cicily*, (by *Virgil* heere called *Cicania*:) where neere to that part of the City of *Siracusa*, named *Ortigia*, it breakes forth into a goodly broad water: The Poet heere alludeth to the course that this River houlds quire underneath many other Rivers, and by that meanes, never

M 2

mingles

mingles with the salt and brackish water, by the ebbing or flowing of the Sea, (which is heere meant by *Doris*.) Of this River, and of the cause of the course thereof under the ground, the Poets have this fiction: *Arethusa* was a young dainty Virgin, Companion, and fellow huntress with *Dyana*: with this Nymph (they say) the River *Alpheus* fell in love; and thinking to have forced a curtesie from her, which hee could not gain by faire meanes, *Dyana*, (pittyng the danger, and willing to save her,) turn'd her into a cleere fountain of her owne name: then *Arethusa*, (to bee safe from farther violence of her rude suiter,) stole away closely from him under the grownd, (like a modest mayde, shrinking down into the bed, and hiding her head within the cloathes, at the sight of a stranger,) and never appearing again, till shee came at *Siracusa*: which when *Alpheus* knew, & with much ado finding which way she was gone, hee follow'd day and night after, in quest of his sweete heart; at last hee overrakes and injoyes her.

Such a River is that of *Gadex* in *Spaine*; of which a King of *Spaine* once (in a merry discourse between himselfe and some other Princes, about the riches and rarities, each

one

one of their own Country,) boasted of: that hee had a Bridge in his Country, that fedd every yeere ten thousand Cattle upon it: (thereby meaning the River of *Gader*; which from the spring head, runns seven miles under grownd, and then breakes forth into a fair, and pleasant River. Neere to this River (as may seeme) is that little Iland, (called the lesser *Gadiz*,) where the land is so frank and fertile, that the Cowes milk yeelds neither whay nor Cheese; except they mingle therewith a great deale of water: and so wonderfull rich, and barning is the pasture, that they must let their Cattle blood often, or els in thirty dayes they so overgrow, that they are stifled with fatt.

Such as Lycoris, &c. Augustus himselfe so deere to Gallus.

For who fers verses, &c. To so great a man; to so great a Friend; or so great a Poet,

Doris bitter Flood, &c. *Doris* is said to bee the daughter of *Tethis* and *Oceanus*: and is heere taken for the Sea.

Sicanus Flood, &c. That is *Sicely*.

For unto all the woods, &c. That is, the Eccho of the woods will answer us.

Yee Mayden Nymphes, &c. The Nymphes of the Meadows.

Parnassus-toppes, &c. A Mountayn of Greece, having two toppes, under which the Muses dwell.

Nor Pindus Hills, &c. A Mountayn in Thessaly.

The Aonian Aganippe, &c. A Fountayn in that Country of Greece, which is called Aonia; dedicate to the Muses: and heereof they were sometime called *Aganippides*.

Menalus, &c. A high Mountayn in Arcadia.

What woods, &c. These were the places of Gallus his retreat amongst the Muses, and to the study of sweete Poesie: wherein if hee had still retir'd himselfe, and not addicted him so eagerly to the gaining the acquaintance of the great ones, and had not aspired to the great Employments, and Business of state, which caus'd his ruin, hee had still liv'd.

Sith nor Parnassus, &c. For, by his study Gallus waded so farr, that Greeke was as familiar, as his own language: therefore the knowledge of the Greeke Poets and the other Arts, was no hindrance, but that hee might still have persevered in his study, so happily begun.

The Laurels, &c. The Shrubbs, &c. All sorts

sorts of people lament *Gallus* his death: the Laurels, that is, the Poets and students in that kind of Learning: The Shrubbs, that is, the Commons: The Stones, that is, the most inferiour, amongst the vulgar; (the most rude, and ignorant sort, had a sense of his loss.

The Flocks about him, &c. The Bucolicks, which hee himselfe had made.

Ne ever they of mee, &c. That kind of verse, that is, (Bucolicks,) is so handled by mee, that it neede should no shame, to have fallen into my hands.

Ne, needes it thee, of them repent, &c. Thow, howsoever thou art so excellent in Poetry, and so admirable in this art, that now thou maist even bee counted for divine, yet needest not repent, or shame to bee known to have addicted thy selfe, and taken paines in this kind of Pastorall verse.

Ypilio came, &c. Heere hee describes the woonder, that all, both Lords and Commons were in, about the cause of *Gallus* his death. For all sorts held it incredible, that hee, (so great in authority, so wary a wise man, every way, and so deerely inward to *Augustus*,) would once bee drawne, so much as to thinke an unworthy thought against

Cesar: or that *Augustus* would deale in any hard manner with such a friend, whom hee favour'd as his right hand.

With winter mast bedew'd, &c. The difference betweene the two Synonima's *uvidum*, and *humidum*: this is refer'd to the outward moisture, and that, to the inward: and heere of *uva*, for a grape; as much to say, as the fruit full of inward juice.

Are thy wits distraught? &c. The Poet heere brings in *Apello*, (the God of wisdome) forewarning, and prophecying alteration of Fortune to *Gallus*: intimating thereby that *Gallus* should have had recourse to his wisdome, and have arm'd himselfe with patience, and constancy, to abide, and withstand, yea and foresee all hazards and accidents before they happend: seeing hee could not chuse but find, (by comparing matters, and marking the strange carriage of things,) that *Cesar's* heart was alienated, and his love beginning to grow cold, by the secret practise of such as bare him an inward grudge: and this is it which hee meaneth, when hee saith, that his Love *Lycoris* followed others; that is, hee was willingly ledd by others Councell, who intended mischief against *Gallus*.

What

What will the issue bee? &c. There will bee no end of this anxiety, griefe, and sorrow, for *Cæsars* displeasure: For the ambition of Princes, and their love to domination, and rule-dome, is blynd: against which if any bee but barely imagined to have attempted, or practised in the least sort, the offence is implacable, and no merit or satisfaction ever held sufficient.

Nor thirsty grass, &c. By these similitudes hee doth illustrate his former speech: as dry grounds, and the like, are never satisfide with water, so love of rule and dominion, (having once taken offence,) is never reconciled, or satisfied, with teares, and repentance.

Hee sad, nathless, &c. Beeing full of heaviness, for the loss of his great Friend, and his dearest life, (in both which hee was at the point to suffer,) and beeing now resolved to dye, hee bequeathes the memoriall of himselfe, unto the learned, and great students, (as a legacy:) having now nothing els of his mighty Fortune lett him or remaining, which hee could truly call his owne.

And sickerly I would, &c. I wish now that I had continued my study, amongst my Books, and held mee to my private life, then I had proved

proved learned like others; at least I might have had the happiness, to have been alwayes in the company of Schollers, and learned men.

Whether some Phillis, &c. That kind of life would have afforded mee some pretty delights, if not so glorious, and goodly, as might bee had in that Sun-shine of dignity, and honour, yet no less sweete, and pleasing.

Shée Guarlands gay, &c. I should have had two Guarlands, that is, glory, and commendation of my witt: and songs; that is, private pleasure, and delight.

Now frantick Love, &c. Now in steed of the peace, and tranquillity, wherein I should have lived, by meanes of *Augustus* his great love, I live amongst my capitall enemies, who have contrived my confusion, and brought this calamity upon mee; and am forced to keepe amongst the warrs, where my Adversaries doo undermine mine estate, and conspire against my life.

Thow farr from home, &c. Thou art quite changed from that inbredd, and woonted humanity, and bounty, wherewith thou didst usually embrace mee; yea thow art quite altered from the Roman civility, and gentleness, which all doo profess.

Let

Let mee ne're beleeve, &c. I am loth to beleeve this change in thy sweete nature, but yet, so it is reported.

The frozen Alpes, &c. Thy disposition being metamorphosed, into a barbarous hardness of heart, (not against others, to whom thou art still the same, in curtesie, and noble usage,) but against mee alone. Of *Augustus* his clemency, *Seneca* writes, in his booke, *de clementia*.

The Alpes. Mountaines, which part *Italy*, and *France*.

And frozen Rhene: A famous River in *Germany*.

Ab let no could, &c. I am not carefull for my selfe, but for thee; for feare, lest by the change of thy disposition, and sweete manners, thou mightst draw hatred, and envy upon thy head; whereas now all love, and wish thee well.

The Icie Gritt, &c. *Gritt*, is the small sandy gravill, incorporate and frozen amongst the Ice, which makes it rugged and sharpe.

And there to ingrave, &c. And there to commit my love unto writing, and to bewray it in my Poems: which as my verses grow in number, so shall it, grow in fervency and zeale.

No could shall let, &c. The venome of de-
 traction, and malice of my Accusers, shall
 not hinder my delight in my studies and me-
 ditations.

As though these things, &c. This is Ironi-
 cally spoken; as if hee should say, I flatter
 my selfe in my owne Imagination, if I think
 by these meanes to heale my misfortune, or
 make my love againe acceptable to *Augu-
 stus*.

Nor the Hamadryades, &c. Heere is descri-
 bed the inconstancy of a troubled mind:
 that it hates the things, which erewhile it did
 long for; and by and by desires the thing,
 which even now it contended most against.

Hamadryades, Were Nymphes, who were
 borne together with the first springing of
 Trees, and dyed again, when they dyed; their
 name beeing accordingly significant unto
 their nature: *apo ton ama, kai tes druos: una
 cum arbore*. Such a one was shee, whom *E-
 riphthon* slue; who cutting a Tree unwilling-
 ly, there issued from thence, both a voice, and
 blood; (as *Ovid* testifies.)

Dryades, are Nymphes, whose abode is all-
 wayes amongst the woods and groves; ac-
 cording to the Etymologie of their name.

Oreades, were Nymphes inhabiting the
 Moun-

Mountaines, whereof they have their denomination: and indeede the Nymphes had sundry appellations, upon divers respects; as from sheepe they were named *Peribelides* from the waters *Nayades*: from the meadowes, *Licmoniades*: and from the suckling, and nursing of young Infants, *Curotrofe*.

Not all that wee doe, &c. Let all beware how they touch Kings, and Princes in their ambition; or indeavour to cross them, in their aspiring to domination, and government, or attempt to lessen their dignity, or authority; For I say, there is nothing which can mitigate these their thirsty and ambitious desires.

Hebrus: A River in Thracia.

Sithonian Rocks, &c. *Sithonia*, is held to bee *Thracia*: others say, it is that part thereof which from Mount *Hemus*, reacheth to the *Euxine* Sea: It is a Country in the North parts of *Europe*; *neque Cælo, neque solo tractabilis*, the soyle and Clymate, very rough and unpleasing, as beeing extreme cold and bea-
ren with continuall frosts and snowes: so that except it bee on that side, (to the Sea ward) it is very barren and unfruitfull.

As once hee saie, &c. That is, hee was quiet, and conversant amongst his learned studies.

Making

Making small Baskets, &c. Exercising his homely Muse, or his humble plaine manner of stile; (namely) his Pastoralls.

Seems n great, &c. These poore Pastoralls, are but sorry stuff in themselves; but if yee Muses doo but favour the worke, and adde unto my dull brayne, capacity, invention, and such matter, as a Booke (which must hope to live acceptably long in the world,) ought to have, they will bring rare and great praise to *Gallus*: or, these simple small trifles (by your helpe) will seeme worthy of *Gallus* his best acceptance, as if they were greater.

Whose love eekes, &c. *Virgil* heere, (as the pattern of a true friend, and constant,) doth not dissemble or conceale his Love, to him dead, whom hee professeth to love living: and that which is more, hee professeth, that his love and desire of his dead Friend is increased not every day, but every hower.

FINIS.

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